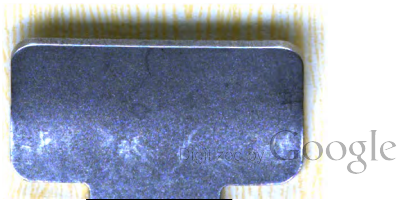


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# **The Junior High School**

## **Its Feasibility in the Catholic Educational System**

### **Dissertation**

**Submitted to the Faculty of Philosophy of  
the Catholic University of America  
in partial fulfilment of the requirements for the**

**DEGREE OF DOCTOR OF PHILOSOPHY**

**BY**

**REV. JOSEPH E. HAMILTON**  
*Diocese of Indianapolis*



**Washington, D. C., 1922**

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## PREFACE

The widespread and thorough consideration given to every phase of the junior high school during the past thirty years is evidence of its importance. The most eminent educators of the country have studied the movement and written on it. Practically every educational association in the country has devoted much time to it in its annual meeting. Boards of Education, superintendents of school systems, the members of various teacher organizations have become interested in it. A rather extensive junior high school literature has developed and attempts have been made by a large number of school systems to reorganize in conformity with the theory.

There are many different viewpoints from which this institution can be treated. The psychological aspect presents many unsolved problems. Many philosophical questions in respect to the junior high school remain to be settled. The advantages and disadvantages have not been fully measured. Numerous administrative problems, such as securing or preparing qualified teachers, determining methods of teaching, reorganizing the curriculum, deciding the length of the recitation period, of the school day and of the school year, etc., etc., must be further studied and much experimentation done before a solution of the difficulties involved can be reached.

The discussions of Catholic educators have been confined for the most part to a general examination of the theory, to some particular defects of the traditional system, e. g., retardation, elimination and reorganization of the elementary curriculum. No attempt has been made to introduce the junior high school into the Catholic system. The purpose of this dissertation is to offer a general plan whereby this institution might be made a

part of the Catholic system. With this end in view an outline of the history of the movement is presented in the first chapter. Its aims are discussed in the second. In the third various views concerning the meaning of the term, junior high school, are considered. Some of the results obtained in junior high schools in the State system are presented in the fourth. In the fifth and last chapter the purposes of the junior high school are briefly discussed in relation to the aims of Catholic education and a plan suggested for its establishment in the Catholic system.

The plan suggested is not expected to settle finally this immensely important and intricate question, but is offered with the hope that it may serve as a practical basis for working out the details of a Catholic junior high school.

The writer is pleased to acknowledge his indebtedness to all the professors of the University whose courses he followed during his three years residence; in particular he feels indebted to Very Reverend Doctor McCormick under whose direction his major work was pursued. Acknowledgment is made to the writers whose works were used, especially to Doctors Thomas H. Briggs, Calvin O. Davis and Aubrey Augustus Douglass. To the Right Reverend Joseph Chartrand, D.D., Bishop of Indianapolis, the writer is particularly grateful for the permission accorded him to spend three years in graduate study at the Catholic University of America.

## CHAPTER I

### ORIGIN OF THE JUNIOR HIGH SCHOOL MOVEMENT

The three decades between 1830 and 1860 approximately represent the period of struggle for recognition on the part of the graded system of elementary schools. During this period, through the efforts of Horace Mann in Massachusetts, Henry Barnard in Connecticut, John D. Pierce in Michigan, and Calvin E. Stowe in Ohio, the educational forces of the country were gradually concerted into a movement to organize the elementary schools on a graded basis. During the early part of this period the progress was slow, but by 1860 "nearly every city and town of any consequence in the country, as well as many populous rural communities, had its own system of elementary schools organized on a graded basis with a definite course of study, embracing definite time limits, the whole sanctioned and protected by legislative enactment."<sup>1</sup>

In less than ten years after the advocates of the graded system of elementary schools had won recognition for their views, a discussion was started by Harris, superintendent of the St. Louis public schools, on its disadvantages as it was then established. In his annual reports issued between 1868 and 1875, Harris endeavored to show that annual promotions with a common standard for all children failed to provide for their different capacities, temperaments, tastes and mental and physical endowments. The responsibility for this failure, according to Harris, rests upon the supporters of the graded school who attempted to provide a system of education for the average child, which child does not exist. He contended that the system must be so modified that it would deal justly, both with the child above the

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1. Bunker, Frank Forest, *Reorganization of the Public School System*. Bulletin, 1916, No. 8, U. S. Bureau of Education, page 34.

average and with the child below the average. As a constructive suggestion, he advanced his theory of frequent classification and frequent promotion whereby, as he believed, each child could find his level and not be retarded by the superiority of some children or by the inferiority of other children. The intent of Harris was to provide an arrangement whereby, while children were being educated in groups—an economic necessity as well as a social advantage—their individual differences would receive the proper consideration.<sup>2</sup>

The scholarly treatment of the disadvantages of the graded system by Harris and his clear and logical explanation of his theory to remove these disadvantages attracted the attention of a large number of eminent educators throughout the country. While many of these educators found sufficient reason in the arguments of Harris to agree with his views, others did not hesitate to disclose what they considered the shortcomings of the plan and some even strenuously opposed its adoption. It is noteworthy, however, that practically all the educators of the country, who expressed opinions on the theory of the St. Louis superintendent, acknowledged the existence of the disadvantages he had pointed out, even though all could not agree with his views relative to the remedy. This general concession is very clearly stated in the paper of Hon. E. E. White, of Ohio, read at the Convention of the N. E. A. held in Detroit in 1874. Speaking in favor of the St. Louis plan of frequent classification and frequent promotion, White declared: "It is believed by many experienced superintendents and other intelligent observers that the universal experience of graded schools condemns the prevalent practice of promoting children but once a year with a year's interval between the classes."<sup>3</sup>

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2. *Report of the United States Commissioner of Education, 1898 to 1899.* Vol. I, page 304.

3. *Ibid.* p. 304.



As a result of this general acknowledgment of certain deficiencies in the promotional plans of the elementary schools, a great many different methods of solving the problem were advanced. A rather accurate summation of the methods proposed may be found in the attempt of Dr. Philbeck in 1885 to harmonize these varying views. After reviewing the problems of promotion and giving due consideration to prevalent practice, he set forth the following conclusions:

1—For the lower grades, annual promotion is not sufficiently frequent.

2—The quarterly promotion is perhaps too frequent, especially if carried through all the grammar school grades, necessitating quarterly graduation from the grammar school and quarterly admission to the high school.

3—Better than either of these extremes is the plan of semi-annual promotions in the lower grades and annual in the upper.

4—It should be understood that a division (that is, the body of pupils in one room under one teacher) may be composed of pupils belonging to two different grades or classes, if the just classification requires such an arrangement.

5—Promotions should be made both by classes and individually.

6—In determining the qualification of the pupil for promotion, his mental capacity, physical condition and age should be taken into account, as well as his scholastic attainments; the examiner should ask himself, is this pupil capable of doing the work of the next class without injury to himself?

7—Promotion should not be made on the basis of a predetermined percentage of examination results. Pro-

motion from class to class should be made by the principal.

8—Promotion of primary scholars, comprising pupils from five to eight or eight and a half years of age, should not be made to depend on the result of a written examination.<sup>4</sup> These conclusions of Philbeck, however, did not settle the question.

Many other plans of frequent promotion by which it was hoped to prevent the retardation of the more gifted children and not to overwork the less gifted were devised a little later and introduced into school systems in different parts of the country. In Batavia, New York, a plan was introduced by which one-half of the teacher's time might be free from class work, and might be devoted to helping the pupils in their studies. When the number of pupils in one class exceeded fifty, an assistant teacher was provided for the class so that recitation work and assisting pupils in their study could go on simultaneously. This plan has been in use for the past twenty years in this city and has proven its value in decreasing retardation and non-promotion. But it has been criticised on the grounds that it tends toward producing average results and thus fails to provide for the more gifted children.<sup>5</sup>

In Pueblo, Colorado, a plan somewhat similar to the Batavia plan was worked out. In Pueblo, however, the classes were small. Each class was divided into five smaller groups of about the same size, and each of these smaller groups progressed at different rates of speed. The primary aim of this plan is to provide for the needs of the individual pupil. It was arranged that children could pass from one group to another as their progress warranted. The ease with which pupils were transferred from one division to another under this plan practically eliminated non-promotion.<sup>6</sup>

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4. *Circular of Information*, No. 1, 1885, U. S. Bureau of Education.

5. Cubbery, Ellwood P., *Public School Administration*, pp. 301-302. Houghton Mifflin Co., New York.

6. *Ibid.* p. 302.

The new Cambridge plan is another effort to overcome the problem of retardation and non-promotion. In this plan two elementary courses were arranged, one consisting of six years, the other of eight. The children who were able to finish the elementary school in six years were given an opportunity to do so, while those who needed eight years were permitted to proceed at a rate compatible with their ability. There must be some failures in this plan for it is hardly probable that all children will be able to proceed as rapidly as the eight year course demands. Provision was made for this contingency to some extent by dividing each class into three groups. Due to this arrangement the child that fails is obliged to repeat only one-third of a year and not an entire year.<sup>7</sup> This plan has been widely used in large school systems, but is obviously unsuited to small systems.

Similar plans were worked out in Portland, North Denver, Elizabethtown, Baltimore, and in several other places. The underlying principle is to prevent the retardation of the brightest children and to provide for the differences of children. Each of these plans, in the opinion of authorities, has some excellent features and has produced excellent results where introduced, but no one of them proved to be entirely satisfactory.<sup>8</sup>

The period (1860-1890) that marked the attempts to remedy the defects of the elementary school may, generally speaking, be said to embrace the same years that witnessed the struggle for existence of the high school. Before 1860 there were few such institutions, although the high school movement had begun as early as 1821 with the establishment of the English classical high school of Boston. The number of these schools established between 1860 and 1890 has been variously estimated by a number of writers. However, there seems to be no satisfactory data prior to 1890, when the com-

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7. *Ibid.* pp. 304-305.

8. *Ibid.* pp. 305-308.

missioner of education began to give some figures.<sup>9</sup> But it was not until well on into the last half of the nineteenth century that the right of the State to establish high schools and to support them from the public treasury was recognized.<sup>10</sup> These high schools at first, however, varied so greatly in regard to time allotment for completing their courses that in 1888 the National Educational Association adopted a formal resolution demanding that the high school period be made uniformly four years.<sup>11</sup> From that time on to the present, high schools have multiplied very rapidly in all parts of the country. In 1890 there were 1657<sup>12</sup> high schools in the whole country. In 1916 this number had increased to 14,206.<sup>13</sup> During this time special attention was given to the problem of satisfying the demands of those who were and those who were not preparing for college.

During approximately the same period (1860-1890) that has been designated as the period of development of the elementary school and the period of struggle for existence of the high school, the president and faculty of Harvard University began another very interesting and important investigation in the field of higher education. In his report for the scholastic year, 1872-1873, President Eliot called attention to the steadily increasing age at which students enter college. He stated, in this report, that "the average age of admission has gradually risen until it is now a little over 18 years, and the college faculty, thinking that age to be high enough, do not wish to require for admission anything more than a

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9. Inglis, Alexander, "*Principles of Secondary Education*," p. 194. Houghton Mifflin Co., New York.

10. Johnston, Charles H., and others, "*High School Education*," p. 64. Charles Scribner's Sons, New York.

11. *Proceedings, N. E. A.*, 1888, pp. 403-404.

12. Estimate of Dexter, Edwin G., "*A History of Education in the United States*," p. 173. New York, 1904.

13. *Report of the U. S. Commissioner of Education*, 1917, Vol. II, p. 543.

boy of eighteen of fair capacity and industry may reasonably be expected to have learned."<sup>14</sup>

Again in 1885-1886, President Eliot noted that the average age of admission to college had increased to such an extent that "about two-fifths of the freshmen are over nineteen at entrance."<sup>15</sup> This situation determined the faculty to seek for a remedy whereby the average age of entrance to college might be reduced to eighteen years. Four different proposals were made by the Harvard faculty as possible solutions of this particular problem. The first three of these proposals were confined chiefly to suggested changes within the college itself.<sup>16</sup> The fourth proposal was a call to those responsible for elementary and secondary education to seek some means of saving time in their respective fields. This last plan, for remedying the specific problem of decreasing the average age at which students enter college, was placed before the educational world by President Eliot in 1888 in that famous address which is commonly considered the beginning of the movement to investigate the entire school system of this country with a view to reorganizing the three great divisions of education according to their natural functions and their true relationships.

In this address President Eliot declared: "The average age of admission to Harvard College has been rising for sixty years past, and has now reached the extravagant limit of eighteen years and ten months." This condition, he believed, was so unreasonable that he further declared: "Some remedy is urgently demanded." Then, after pointing out the arguments in favor of shortening and enriching the school program, President Eliot suggested the following means to accomplish the necessary reform:

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14. *Harvard Reports*, 1872-1873, p. 10.

15. *Harvard Reports*, 1885-1886, p. 7.

16. Bunker, Frank Forest, *op. cit.*, p. 44.

1—Better teachers must be secured. This can be done by providing a more secure tenure of office and by increasing the proportion of male teachers in the schools.

2—More substantial and more interesting programs must be provided.

3—The time allotted to elementary education must be shortened.

4—The erroneous notion of teachers that it is necessary for the child to master one thing before he goes to another and the undue caution of parents on the other hand to prevent overpressure must be removed.

5—The school hours, which have been decidedly shortened during the past two generations, must be lengthened.<sup>17</sup>

This paper of President Eliot was widely read and discussed by college and university professors and educators throughout the country.<sup>18</sup> His emphasis of the importance of the problem and a realization that the existence of many deficiencies in the several divisions of the educational system had been acknowledged for a long time, caused the leading educators of the country to turn their attention to a consideration of the entire range of the school system in order to determine what should be done.

In 1892, the National Educational Association appointed a committee of ten to investigate the secondary schools of the country. Owing to the close relationship of these schools to the elementary schools on the one side and to the colleges on the other, this investigation necessarily involved the study of many problems that affect the whole educational system. The recommendation of this committee that directly affected the elementary

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17. Address in full in *Proceedings of the Department of Superintendence of the National Educational Association*, 1888, pp. 101-118.

18. Bunker, Frank F., *op. cit.*, p. 47.

schools and the high schools was the following: "In the opinion of the committee, several subjects now reserved for the high school, such as algebra, geometry, natural science and foreign languages should be begun earlier than now; or as an alternative, the secondary school period should be made to begin two years earlier than at present, leaving six years instead of eight for the elementary school period."<sup>19</sup>

This report, which received considerable attention in all parts of the country, and which was discussed quite generally in educational publications by well-known writers, was probably responsible for the appointment in the same year of the committee of fifteen on elementary education by the department of superintendence of the National Educational Association. This committee formulated a series of questions which were sent to representative school men and women in all sections of the country. The report of the committee was based to a great extent upon the replies to these questions and for this reason, the opinion expressed by the committee may be considered fairly representative of the general sentiment of the country. In view of the answers received to the direct question: "Should the elementary course be eight years and the secondary course four years, as at present? Or should the elementary course be six years and the secondary course six years?"<sup>20</sup> The committee reported: "Your committee is agreed that the time devoted to elementary school work should not be reduced from eight years, but they have recommended, as hereinbefore stated, that in the seventh and eighth years a modified form of algebra be introduced in place of advanced arithmetic and that in the eighth year English grammar yield place to Latin. This makes, in their opinion, a proper transition to the studies of the secondary school and is calculated to assist the pupil materially

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19. *Report of the Committee of Ten*, p. 45.

20. *Report of the Committee of Fifteen on Elementary Education*, p. 10.

in his preparation for that work. Hitherto the change from the work of the elementary school has been too abrupt."<sup>21</sup> On the question of differentiated courses and departmental teaching, the members of the committee did not agree.<sup>22</sup>

The next study made under the auspices of the National Educational Association was in charge of a committee on college entrance requirements. The findings of this committee were presented to the department of secondary education of the N. E. A. at the meeting of the Association held in Los Angeles in 1899. In this report it was strongly recommended: "That the last two grades that now precede the high school should be incorporated in it."<sup>23</sup> One reason given for this view was that the work required in the high school was in the judgment of the committee more than could be done in the period of time allotted to it. In addition to this argument from authority, the committee held that the child reaches a natural turning point in his life at the end of the sixth grade rather than at the end of the ninth; that this new arrangement of time would permit other changes which would provide for an easy transition from the elementary to the secondary school; that this arrangement would tend to lessen elimination, and finally that it would provide a better articulated system of education.<sup>24</sup>

The second period of the discussion of the problem raised by President Eliot was devoted to the consideration of practical ways and means of bringing about this desired reorganization of the school system. This period extended approximately from 1900 to 1912.<sup>25</sup> During the first four years practically every phase of the question of reorganization received consideration and nearly all of the present-day arguments for and against a reorgan-

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21. *Ibid.* p. 95.

22. *Ibid.* p. 196.

23. *Report of the Committee on College Entrance Requirements*, p. 23.

24. *Ibid.* p. 30, et seq.

25. Bunker, Frank F., *op. cit.*, p. 73.



ization of both the elementary and the high school may be found in the literature dealing with the question.<sup>26</sup> The tendency to shorten the time allotted to elementary education gradually grew very much stronger from 1900 to 1910 and in 1914, Kingsley stated that the old plan of devoting eight years to elementary and four years to secondary education was rapidly becoming obsolete.<sup>27</sup>

The National Educational Association continued its investigation during this second period through the National Council of Education and the Department of Secondary Education. The progress of the movement was also aided by the studies of the University of Chicago and its affiliated schools under the leadership of President Harper, as well as by the work of the New York and Brooklyn Teachers' Association. Furthermore, the contributions of Professor Dewey, of Superintendent Greenwood, of Kansas City, and the paper of Dr. Little "Should the Course of Study be Equally Divided Between the Elementary School and the Secondary School?" together with the work of President Baker, Drs. Hanus, Snedden and Prichett, and many other educators and educational associations, laid the foundation for the practical experiments which were to be made during the third period of this movement.

During these first two decades, however, effort was not confined entirely to theoretical discussion. Besides the frequent promotion plans adopted at Batavia, Cambridge, Pueblo and elsewhere, a number of other attempts were made by superintendents in different parts of the country to improve conditions in the schools under their direction. There was a general tendency in those places where nine years had been given to elementary education to reduce the time to eight and in the South where the high school course was quite generally limited to

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26. Douglass, Aubrey A., *The Junior High School*, p. 11. Fifteenth Yearbook of the National Society for the Study of Education, Part III. Public School Publishing Co., Bloomington, Ill.

27. *Proceedings of the N. E. A.* 1914, pp. 483-488.

three years, there was a noticeable tendency to add a year and thus conform to common practice. Then too, plans were devised in a number of cities to make their systems of promotion so flexible that some children might complete the elementary course in a shorter time and certain other children might be given more time than was generally required.<sup>28</sup>

Out of all the discussion and experiment, therefore, of the first two periods of this movement came a rather definite opinion that the best solution of the problem lay in lengthening the time devoted to secondary education and shortening the time commonly given to elementary school work, and a number of cities at a comparatively early date began to reconstruct their school systems in accordance with this new theory. In these attempts at reorganization, the junior high school was born because, in almost every instance where an attempt was made to improve the existing system, are found one or more of the features that are now quite commonly accepted as characteristics of this institution.

In Richmond, Indiana, since 1896, the seventh and eighth grades have been housed in a separate building centrally located where the work is carried on departmentally. Then, too, different courses of study have been offered "a Latin course, a German course, and one in which the study of English predominates."<sup>29</sup> In June, 1898, a six-year high school course of study was adopted for the six upper grades in Saginaw, Michigan; between 1896 and 1910, seventeen other cities are mentioned by Bunker as having similarly reorganized, illustrating the tendency to depart from the 8-4 plan.<sup>30</sup> Douglass, however, contends that from the standpoint of the present conception of the Junior High School, the pioneers are Columbus, Ohio (1909); Berkeley, California (1910);

28. Bunker, *op. cit.*, p. 76.

29. Mott, T. A., *Correlation of high school and grammar school work. Proceedings, N. E. A.*, 1901, p. 277.

30. Bunker, *op. cit.*, pp. 79 to 87.

Concord, N. H. (1910), and Los Angeles, California (1911).<sup>31</sup> Inglis agrees with Douglass. In this connection he states: "While numerous attempts had been made previously in different parts of the country to reorganize the work of the late grades of the elementary, the real beginning of the present junior high school or intermediate school movement is probably to be found in the reorganization of the school systems in Columbus, Ohio (1908); Berkeley, California (1910); Concord, New Hampshire (1910), and Los Angeles, California (1911)."<sup>32</sup>

From 1910 up to the outbreak of the World War, the number of places that reorganized their educational systems in whole or in part increased from year to year. The progress of the movement was interrupted during the period of the war, but now there are evident signs of the resumption of the work of establishing junior high schools, especially in the larger cities.

To show the rapid progress of the junior high school movement, its advocates have compiled a number of statistical tables, a few of which are reproduced here. None of these tables pretends to be mathematically exact, nor is it claimed that every school listed is a full-fledged junior high school. Assuming that every city or town which claims to have a junior high school really has one, or at least has made some effort to readjust its school system in accord with this theory, it seems clear that the new movement has been very widely accepted in a rather short space of time.

The following table is taken from Douglass.<sup>33</sup> It shows the years of organization of 159 junior high schools:

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31. Douglass, *op. cit.*, pp. 25 and 26.

32. Inglis, Alexander, *Principles of Secondary Education*, p. 292. Houghton Mifflin Co., New York.

33. Douglass, A., *op. cit.*, p. 25.

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1896	'98	'99	1900	'02	'04	'07	'08	'09	'10	'11	'12	'13	'14	'15	'16
1	2	1	1	2	1	2	3	2	4	6	14	31	41	36	13

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Bennett<sup>34</sup> gives a list of the junior high schools in existence in 1916. "Reports show them distributed among the States as follows":

Indiana . . . . .	24	New Jersey . . . . .	6	Iowa . . . . .	3
Minnesota . . . . .	24	Ohio . . . . .	5	Connecticut . . . . .	2
North Dakota . . . . .	20	Oklahoma . . . . .	5	Kentucky . . . . .	2
Pennsylvania . . . . .	16	Tennessee . . . . .	5	Maine . . . . .	2
California . . . . .	15	Texas . . . . .	5	Vermont . . . . .	2
Kansas . . . . .	13	Colorado . . . . .	4	Alabama . . . . .	1
New York . . . . .	13	Missouri . . . . .	4	Arizona . . . . .	1
Illinois . . . . .	9	Montana . . . . .	4	Arkansas . . . . .	1
Massachusetts . . . . .	8	South Dakota . . . . .	4	Florida . . . . .	1
Michigan . . . . .	8	Utah . . . . .	4	Georgia . . . . .	1
Oregon . . . . .	7	Virginia . . . . .	4	New Hampshire . . . . .	1
Idaho . . . . .	6	Wyoming . . . . .	4	Rhode Island . . . . .	1
Nebraska . . . . .	6	Washington . . . . .	3		

According to the above table, there were 254 junior high schools in existence in 1916, and these were distributed throughout 38 States. The following year, Briggs found that there were 791 schools of this type in the United States and one or more was established in each of the 48 States. The distribution of these 791 junior high schools among the different States is shown in table No. VII, p. 61, in Briggs' work on the junior high school. Assuming that these two tabulations are equally accurate, it seems reasonable to conclude that the changes in so far, at least, as the extent of the movement is concerned, are taking place so rapidly that any calculation of the number of junior high schools in existence will be quite unreliable after the lapse of one year. For the

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34. Bennett, G. Vernon, *The Junior High School*, p. 39. Baltimore, Warwick and York, 1919.

sake of illustration, a few of the more notable changes shown in the two lists are set down in the following two columns:

BENNETT'S TABLE (1916)		BRIGGS' TABLE (1917)	
Indiana	24	Indiana	46
California	15	California	51
Massachusetts	8	Massachusetts	79
New York	13	New York	47
Iowa	3	Iowa	40
Illinois	9	Illinois	29
Ohio	5	Ohio	34
Utah	4	Utah	31
Oklahoma	5	Oklahoma	25
Missouri	4	Missouri	21

Probably the latest attempt that has been made to list the junior high schools in this country is found in "The Junior High Clearing House" for April, 1920. Here these schools are enumerated according to the size of the city or town in which they are located. The following table is compiled from the data contained in this list:

**TABLE**

<i>Population</i>	<i>No. of Schools</i>
100,000 or more	81
30,000 - 100,000	91
10,000 - 30,000	88
5,000 - 10,000	101

The total according to this reckoning is 361. It must be noted, however, that only places of 5,000 or more inhabitants are mentioned. According to this same publication: "There are upwards of 2,000 schools in the United States which have junior high schools in name or in fact."<sup>35</sup>

<sup>35</sup> The Junior Clearing House, Vol. 1, March to April, 1921, No. 8, p. 4.

The number of variations in the attempts made to determine the extent of this movement is very large and clearly shows that there is as yet no common acceptance of the meaning of the term "Junior High School." This is the condition at the present time. It seems to indicate quite clearly that attention just now is centered upon testing the workability of every proposal suggested. The underlying principles of the theory are generally accepted. The many plans devised to translate these principles into practice are being tested in the laboratory of the school room. The junior high school is still in the developmental stage. Nevertheless the experiments that have already been made are sufficient to suggest that the junior high school in some form will soon be an integral part of the school system in this country.

## CHAPTER II

### THE PURPOSES OF THE JUNIOR HIGH SCHOOL

The criticisms that have been hurled at the school system in our country during the past thirty years leave no doubt that there exists a wide-spread dissatisfaction with the waste in education and with the results obtained under the conventional type of school organization. The literature of this period is filled with complaints from men in all walks of life that our educational system is not efficient, that it is not economical. The practical efforts made to secure better methods of grading and greater flexibility in promotion; the introduction of departmental teaching and modified forms of election in the upper grades of the elementary school; the attempts to enrich the curriculum; and the introduction of manual training in the seventh and eighth grades are further evidence of the general conviction that the existing system was far from perfect.

This general dissatisfaction was naturally followed by a strong demand for remedies. In an attempt to meet this demand, the educators of the country started a movement for complete reorganization of our educational system—elementary, secondary and higher. The result of the theoretic discussion and experimentation, occasioned by this movement, will be, it is hoped, an educational system in which the divisions will be determined, not by any arbitrary method, but by their natural functions and their natural relationship.

The three-fold division of the educative process, elementary, secondary and higher, has been accepted from very early times, but every attempt to determine the boundary lines of each division has been unsatisfactory. An exact definition of elementary education, of secondary education, and of higher education is indispensable

for satisfactory reorganization. A clear distinction between elementary and secondary education is particularly important for the phase of the movement with which the junior high school is concerned. Hence, it will be necessary to point out the bases upon which this distinction is made in order to define the purposes of the junior high school.

One basis, commonly used in the past, is the chronological age of the student. The failure of this criterion is clearly seen in the actual age-grade distribution of children in the United States. Inglis<sup>1</sup> found that children twelve and thirteen years of age are found in every grade from the first in the elementary school to the second year in high school; children of fourteen, from the first year in school to the third year in high school; and in all grades he found some pupils fifteen, sixteen and seventeen years old.

In a similar way, it has been shown that distinction based on social factors, though of considerable importance in other countries, until quite recently at least, is insignificant in this country. Neither does the distinction based upon studies conform to present day theory, although as late as 1912, the Federal Bureau formulated this definition of a secondary or high school student: "Secondary student (or high school student) should be taken as meaning a student who has completed an elementary school course of at least seven years in length (ordinarily eight) or its equivalent, and has pursued within the last year two recognized high school studies; e. g., Latin, French, Algebra, Geometry, Physical Geography, Physics or General History."<sup>2</sup>

The psychological and physiological development of the children is another basis for a distinction. It has been more frequently and persistently defended as the

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1. *Principles of Secondary Education*, p. 5. Houghton Mifflin Co., N. Y.

2. *Bulletin U. S. Bureau of Education*, No. 22, p. 5 (1912).



true basis for the distinction than any other one factor. Examination of children in school, however, has revealed the fact that the majority of children in the elementary school are immature and the majority in the high school are mature. And these investigations have further demonstrated that the pupils of the last two grades of the elementary school and the first of the high school are so mixed that a distinction between elementary and secondary education based upon the stage of development of the children is impossible at this most important point.<sup>3</sup> Moreover, Inglis found that the children in the first six grades are nearly all immature and those in the last three grades of the high school are nearly all mature.<sup>4</sup> This would leave a group of children approximately twelve to fifteen years of age who might be classed as intermediate pupils, i. e., neither elementary nor secondary, but between the two. Only in general are these last two statements true for Crampton,<sup>5</sup> also Douglass, has shown from figures that physiological and chronological age do not coincide.<sup>6</sup> Hence, physiological and psychological development, although very important factors, do not offer a sufficient basis upon which to make the distinction.

These bases of distinction are the principal ones that have been advocated. But no one of them has been generally accepted. Now, in order to establish a uniform basis of distinction, and one which seems to conform to scientific educational theory, the advocates of the junior high school idea have adopted tentatively a definition of elementary education and secondary education. Elementary education, according to them, is that portion of the educative process which is proper for childhood and con-

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3. Inglis, *op. cit.*, pp. 61-62.

4. *Ibid.* p. 262.

5. Crampton, C. W., *Anatomical or physiological age versus chronological age*. Pedagogical Seminary, Vol. 15, pp. 230-237.

6. Douglass, *The Junior High School*, Fifteenth yearbook, Nat. Soc. for the Study of Ed. Part III, pp. 39-44.

sists in the acquisition of the tools of education together with those habits, attitudes, facts and ideals that are necessary for social solidarity. Secondary education is that portion of the educative process which is proper to the adolescent period and consists in providing for the different capacities, aptitudes and interests of the individual.

These same authorities further contend that it is not just a matter of establishing a boundary line between elementary and secondary education, but that the organization within these divisions is not functioning as it should in the lives of the students. It is very evident that modern life has become so complex through the comparatively recent industrial, economic and social changes that a larger and ever-increasing number of burdens are being placed upon the school. The function of the school of today, therefore, is quite different from what it was a few decades ago. The conditions of living have become so much more complex, so much more intricate, that the home has been obliged to delegate to the school many features of the child's education which, in times past, were provided for very satisfactorily in the home by the father and mother. Hence it seems quite reasonable that the school, which supplied the educational needs of the children who lived under conditions of comparative simplicity in the past, is entirely inadequate to satisfy the demands of the children of the present day. To assist then in providing a more efficient and more economical system of education, to establish a more reasonable boundary line between elementary and secondary education, and at the same time to meet the increasing demands of modern life on the school, the junior high school movement was inaugurated. It is but one link in the chain of innovations which are attempting a complete readjustment of the entire educational system of the country.

Generally speaking, it is the purpose of the junior high school to remedy the defects of the conventional type of organization in the elementary and secondary schools. For this reason it is deemed necessary to outline the defects of the existing system.

The first defect, from a chronological point of view, to receive serious consideration was the waste of time in the eight-four plan of organization. The most common argument to substantiate the reality of this defect rests upon the results of a number of comparative studies of educational systems which have demonstrated that secondary education is begun at a later period in the child's life in this country than in any other country. The German youth begins his secondary education at the age of nine or ten; the French youth at the age of ten or eleven; while in the United States boys and girls usually do not enter high school until they have reached the age of fourteen or fifteen. The opinions of prominent educators add weight to this argument. Claxton believes "a careful study of schools in various parts of the country will reveal the fact that children now mark time to a large extent through the seventh and eighth grades.<sup>7</sup> Koos<sup>8</sup> goes even further than Claxton and says: "There is ample evidence that eight years is more than should be devoted to equipping a normal child with such command of these tools (of education) as he will need to make possible his larger functional education." The report<sup>9</sup> of the Committee on Economy of Time in Education declared: "six years is sufficient for the normal child." This report of the committee is based upon the replies of a large number of educators throughout the country to a questionnaire. These answers indicate that five-sixths of those who responded believe there is waste

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7. Claxton, P. P., *Junior High Clearing House*, Vol. I, No. 2, p. 14. April, 1920.

8. *The Junior High School*, pp. 31-32.

9. *Report of the Committee on Economy of Time in Education*, p. 65. U. S. Bureau of Education, Bulletin No. 38, 1913.

of time in the elementary schools and two-thirds of them think the time should be shortened. It seems, therefore, to be generally admitted that too much time is given to elementary education in the present system.

This rather general conviction that time was being wasted in the schools occasioned a number of investigations to determine the causes of this waste so that proper remedies might be applied. A number of studies of the content of the different subjects of the curriculum, such as Charters and Miller<sup>10</sup> made of the errors in English common to children in the elementary school, Ayers<sup>11</sup> study showing the large number of words unnecessary taught in spelling, and Wilson's<sup>12</sup> finding of much non-essential matter in arithmetic, furnish evidence that considerable time is spent in teaching non-essential portions of the various subjects.

Another cause of waste of time in the elementary school is found in the many reviews and in the undue amount of drill work with which the curriculum is crowded. The frequency of these reviews and the unnecessary amount of drill work, it is claimed, will be evident to any one who takes the time to examine a number of elementary school courses.<sup>13</sup> On this topic Hill<sup>14</sup> discovered that in 169 representative courses of study 40 per cent of the work assigned for the seventh and eighth grades is review. Hill concludes that "to argue that this amount of review is needed in these grades is a sad commentary on the work of the lower grades."

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10. Charters, W. W. and Miller, E., "*A Course of Study in Grammar Based upon the Grammatical Errors of School Children of Kansas City, Missouri.*" Bulletin of the University of Missouri, Vol. XVI, No. 2.

11. Ayers, Leonard P., "*Measurement of Ability in Spelling.*" Russell Sage Foundation.

12. Wilson, G. M., "*A Survey of the Social and Business Use of Arithmetic.*" Sixteenth Yearbook of the National Society for the Study of Education, Part II, Chapter VIII.

13. Cf. Article of Carolyn Hoefler in *Elementary School Journal*, Vol. XIX, pp. 545-54.

14. State Normal School, Springfield, Missouri, *Bulletin for October*, 1915.

Other causes are mentioned in the answers received by the Committee on Economy of Time in Education.<sup>15</sup> The following appear to be typical: time is wasted through "odds and ends, fads and frills generally." "Among the causes (of waste of time) are: poor teaching, poor text-books, needless multiplication of the subjects taught, lack of continuity in its grades, such that new personalities and new methods, as the pupils advance, result in undoing what has already been done and producing confusion rather than progress." There is "waste in the elementary school, on account of the lack of great, strong, enthusiastic teachers." Finally it is reported that "one of the greatest sources of waste is due to lack of medical inspection of school children."

While no one of the arguments brought forth to prove that there is a waste of time in the elementary schools would be sufficient to settle the question finally, still when the weight of the accumulative argument is considered, the advocates of reorganization believe, little doubt can remain that waste of time is a real defect of the present plan of elementary school organization in this country.

One of the specific purposes then of the junior high school is to remedy this outstanding defect. It proposes to save one or even two years of time. Different plans have been suggested for the accomplishment of this task. One plan would combine grades six, seven, eight and nine in a way to permit the work of these four grades to be done in three years, in the ordinary elementary school. Upon the completion of the course in the elementary school the child enters the regular tenth grade of the high school. Another plan that has been looked upon with considerable favor is one in which grades seven, eight, nine and ten are combined and the matter of these

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15. *Report of the Committee*, p. 65.

grades covered in three years.<sup>16</sup> Other features of the junior high school are expected to contribute to the conservation of time although their chief aim is to realize other purposes of this institution. The junior high school will give the normal child an opportunity to begin his secondary education at about the age of twelve, and thus prevent the undue prolonging of the study of the common branches. It will stop the "marking of time" in the seventh and eighth grades through the abolition of all unnecessary drill work and discouraging reviews. It will necessitate the elimination from the course of study of all subject-matter which is not essential to fit the child for life. By demanding better teachers, it will save the child's time because efficient teaching is essentially time-saving. Better teachers, it is presumed, will be instrumental in eliminating poor text-books, which are necessarily great wasters of time. In short, it is a leading purpose of this new institution to save time by simplifying the course of study, by securing better teachers and better text-books, while at the same time providing more adequately for all the physical and mental needs of the children than is done by the present system.

That the existing plan of school organization in this country has failed and still fails to provide for the individual differences in children is another of its defects that has received wide consideration and very general condemnation. No one will deny that children differ in many respects. Physically children of the same age are unlike in height, weight and lung capacity. The results of an investigation on physical growth of 861 boys and 1,063 girls are presented by Baldwin.<sup>17</sup> This study furnishes 33,840 measurements taken by trained anthropometrists during a period of twelve years, beginning with

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16. Bennett, G. Vernon, *The Junior High School*, pp. 17-19. Warwich and York, Baltimore (1919).

17. Baldwin, B. T., "*Physical Growth and School Progress.*" U. S. Bureau of Education, Bulletin No. 10, 1914.

the sixth year of the children's lives. Commenting upon these measurements Baldwin says: "The extremes in growth to be noted are marked, in that the tallest boy at 15½ years of age is 49 centimeters (19.3913 inches) taller than the shortest; the tallest girl at 13½ years of age is 39 centimeters (14.3533 inches) taller than the shortest. The widest range of differences is during the adolescent period . . . The boys are taller than the girls from 6 to 11 years of age; the girls then become taller and remain so until 14½, when the boys are taller."<sup>18</sup>

In speaking of the weights of these same children taken during the same period of time at intervals of one year and one-half year, Baldwin remarks: "It is to be noted there is a much wider range of cases here than in the height distribution. . . . The widest range of differences is found during the adolescent period, and in particular at the age of 15 years, where the heaviest boy weighs 110 pounds more than the lightest, and the heaviest girl 104 pounds more than the lightest. The boys are heavier than the girls from 6 to 12½ years of age; the girls then become heavier and remain so until 16, after which the boys again are heavier."<sup>19</sup>

This study reveals that there is less uniformity in lung capacity than in weight. As illustrations of the extreme fluctuations, the following cases are cited: "From 11 to 12 years of age the lung capacity varies from a loss of 2 to a gain of 46 cubic centimeters; from 13 to 14 it varies from a loss of 16 to a gain of 56 cubic centimeters; from 14 to 15, from a gain of 2 to a gain of 66 cubic centimeters; from 16 to 17, from a loss of 2 to a gain of 56 cubic centimeters."<sup>20</sup>

There is ample evidence to show the wide variations in mental ability of children. The range of differences

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18. *Ibid.* p. 16.

19. *Ibid.* p. 16.

20. *Ibid.* p. 24.

between the best and the worst in a large number of mental tests given to thousands of individuals may be seen in any of the works on mental measurements. In view of the results of these mental tests, Starch<sup>21</sup> says: "The investigation of this problem in recent years has brought out the fact that the differences among human beings are very much greater than has commonly been thought. If we measure a group of pupils in a given class or grade, we find that on the average the best pupil is able to do from two to twenty-five times as much as the poorest pupil, or is able to do the same task from two to twenty-five times as well as the poorest pupil."

It is equally true that children differ in the keenness of their powers of sensation; there are differences due to experiences encountered before they entered school, to peculiar advantages or disadvantages of home life, to physical and mental defects; and, finally, children differ in their capacities, tastes and interests.

That these individual differences of children must be recognized and, as far as possible, be provided for by the school seems to be obvious. To some extent, these differences must receive consideration in the elementary school, and, as is well known, attempts have been made to provide for them through frequent promotional plans, the establishment of special classes, by individualizing the recitation, and by making assignments in the light of individual needs.

These devices are insufficient for the seventh and eighth grades of the elementary school, it is claimed by the advocates of the junior high school. Something more is needed along the line of differentiation for children of these ages, something which the traditional school is not able to provide. Briggs does not hesitate to say that "even the beginning of differentiation is impossible in

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21. *Educational Psychology*, pp. 28 and 29, New York, Macmillan Co., 1919.



the usual elementary school.”<sup>22</sup> By gathering together large numbers of children of approximately the same stage of development into one school building it will be possible to form classes in which the pupils will be of about the same ability. This method of organization provides the necessary conditions for departmental teaching; it makes possible some election of studies; then too a much enriched and enlarged program of studies can be offered in the junior high school; supervised study is cared for; especially qualified teachers are employed; there is room for vocational training and vocational guidance. It is by means of these features of its organization that the junior high school is expected to make at least a nearer approach than the traditional school to giving every child the kind of education demanded by his peculiar needs.

Before the differences in children can be properly provided for they must be known. Granted that there are differences in seventh and eighth grade pupils sufficiently important to demand special recognition by the school, it surely follows that the school must provide for their discovery. Not even the better elementary eight year elementary schools, it is claimed, can adequately perform this function. On the other hand the junior high school, through the features just enumerated, so its defenders say, will achieve this purpose.

Recent studies have pointed out another condition which is considered a defect in the elementary school. Children were supposed to have completed the elementary course of study at the end of their eighth year in school, but statistics show that this is far from being the case. In the public schools in the State of Michigan, it was found that the proportion of those under-age, normal-age, and over-age in 227 cities and

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22. *Op. cit.*, p. 171.

towns with an enrollment of 223,000 pupils was as follows:<sup>23</sup>

<i>Under Age</i>		<i>Normal Age</i>	<i>Over Age</i>		
2 years	1 year		1 yr.	2 yrs.	3 yrs.
.2	6.3	69.5	14.5	6.0	3.5

These figures illustrate the fact that children in large numbers, who should be in high school, are still lingering on in one grade or another of the elementary school.<sup>24</sup> While it must be remembered that many causes of retardation are beyond the control of the school, as sickness, late entrance, certain physical defects, and less than average mental endowments, it is generally conceded that, due to the traditional type of organization, many children are permitted to remain in the same grade for two, three, and even four years without appreciable benefit.

The junior high school, it is believed, will be a strong means of preventing retardation when the causes of this evil are such as can be controlled. For instance, this form of organization will relieve the congested conditions by removing the seventh and eighth grades from the elementary school and the ninth grade from the high school; it will make possible the classification of pupils in homogeneous groups; it will provide differentiated courses of study. Furthermore, it is claimed that better teaching will result from the junior high school plan and this, of itself, must contribute no small share toward the reduction of retardation. Poor teaching is recognized as one of the leading causes of retardation in the ordinary school. Not only will the retardation of seventh and eighth grade pupils be lessened, but the conditions in the lower grades are also expected to be remedied to some extent through the establishment of junior high schools.

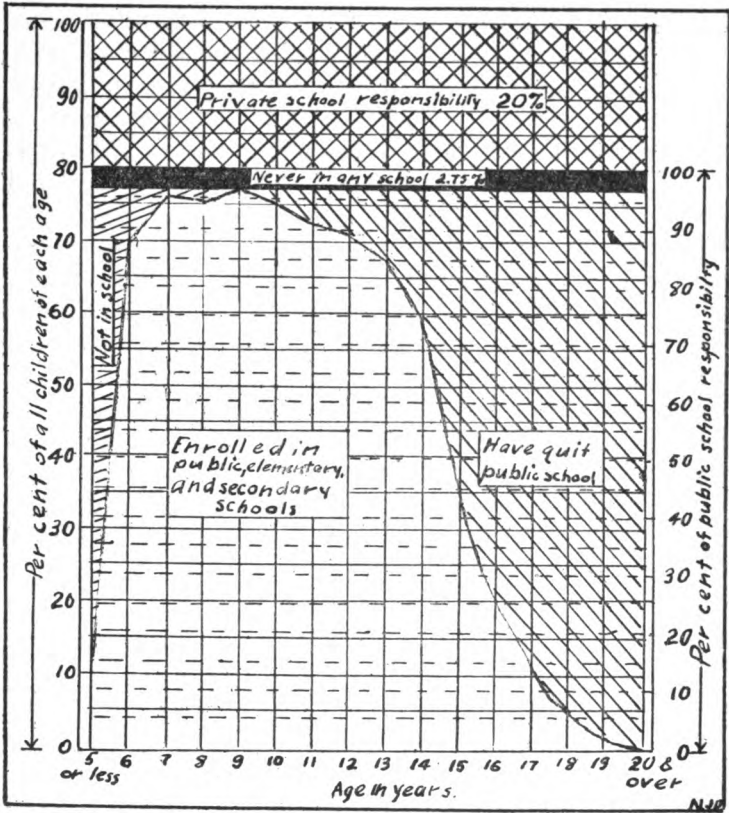
23. Berry, *A Study of Retardation, Acceleration, Elimination and Repetition in the Public Elementary Schools of Michigan*. Ann Arbor, Mich., 1916.

24. Inglis, *op. cit.*, pp. 5-7.

Closely related to retardation is another condition commonly considered a defect of the conventional plan of elementary school organization. The large number of children who leave school before they have completed even the elementary course and the still greater number that never enters high school are generally accepted as evidence that the organization and the method of procedure in our schools are wrong. Under any school system, there will necessarily be a certain amount of elimination, due to such uncontrollable factors as death, economic conditions, change of residence, and other similar causes, but such factors alone are insufficient to explain the amount of elimination, found in the schools of the United States. The general condition of the schools of the country relative to elimination may be seen in the diagram designed for bulletin No. 24 (1920), U. S. Bureau of Education. This graph shows the per cent of children of each age from 5 to 20 years enrolled in the public schools of 80 cities in 1918. The conditions in these 80 cities are probably typical of conditions in city school systems of the country.<sup>25</sup>

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25. *Statistics of City School Systems*. Bulletin 1920, No. 24, p. 94, U. S. Bureau of Education.



Estimated percentage of children of each age enrolled in the public schools of 80 cities in 1918.

Among the causes of elimination for which the school is believed to be accountable, are unnecessary retardation, failure to provide for individual differences, inefficient enforcement of attendance laws, and the lack of proper articulation between the elementary and the secondary schools. The changed conditions to which the pupil must adjust himself on entering high school are so numerous and abrupt that scarcely fifty per cent of the pupils are able to meet them.<sup>26</sup> Every one recognizes that the methods of teaching in the high school must differ from those in the elementary school. Departmental teaching is generally accepted as a necessity; so too is some form of election of courses or subjects; the subject-matter itself is almost entirely new; different buildings must be used; the form of discipline must change; in a word a completely new environment must be entered. Every one of these adjustments, it is true, must be made, but that they must all be made at one time is not so certain. The very fact that, under the existing plan of school organization, the child is required to make so many new adjustments abruptly is believed to be the cause of no small amount of unjustifiable elimination.

As indicated before, the features of the junior high school are not of such a nature that a particular feature or combination of features is designed to accomplish one purpose without having any bearing on other purposes of the institution. There is necessarily an overlapping. By the very fact that the junior high school provides ways and means for the prevention of retardation, it tends to reduce elimination, for retardation is recognized as a cause of elimination. In like manner provision for individual differences must have a wholesome effect on elimination. To provide a remedy for this particular defect, however, is one of the chief aims of this institution, especially in grades seven, eight and nine, where the bulk of elimination takes place. The

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26. Inglis, *op. cit.*, p. 128.

special measure for the accomplishment of this purpose is commonly spoken of as "bridging the gap" between the elementary and secondary schools. It consists in making possible a gradual transition from one division of the school to the other through the introduction of partial departmental teaching, methods of teaching especially adapted to the adolescent, and such a reorganization of the curriculum as will avoid the necessity, on the part of the child, of beginning a large number of new subjects at the same time.

In addition to the purposes treated, which seem to have received the widest consideration, a number of others are mentioned by different writers on the subject. The junior high school is intended to relieve the congested conditions of the schools; to utilize old high school buildings that have been replaced by new ones and are too good to be torn down; to affect financial economy; to provide for better teaching; to hasten needed reform in both the elementary and high schools; to offer the necessary conditions for supervised study, explorational guidance, pre-vocational work at an earlier age; to make easier desired reforms; to separate, for educational purposes, the adolescents from younger and older children; to encourage initiative; to provide for the gradual change from dependence on others to dependence on self; and to provide for the separation of the sexes.<sup>27</sup>

Briefly, then, the purpose of the junior high school is to remedy the defects of the traditional school and to provide for the peculiar needs of adolescents. This implies that the junior high school will effect a saving of time; that it will offer the means of providing the necessary amount of differentiation for children from 12 to 15 years of age; that it will close the so-called gap that exists between the elementary and high schools; that it will necessitate a complete reorganization of the curriculum; that it will afford equal opportunity to all children

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27. Koos, *op. cit.*, pp. 18-19.

for an education; and finally that all children who are compelled to leave school at the end of the junior high school course will have been prepared as well as they could be for their future lives. In a word the junior high school is expected to bring about such changes in the school system as will enable every child to receive the best education his circumstances will permit, with the least possible outlay of time, money and energy. Even the most enthusiastic supporters of the junior high school, of course, do not claim that it is a sure cure for all educational ills; but they do claim the theory to be so far superior to the theory underlying the common practice of today that the results which may reasonably be expected from the junior high school are more than sufficient to warrant its introduction.

## CHAPTER III

## WHAT IS THE JUNIOR HIGH SCHOOL?

The junior high school, as was indicated in the two preceding chapters, is the outgrowth of a rather general dissatisfaction with the organization of our educational system. When the fact became known that this system was not functioning satisfactorily, educators began an investigation to determine the reasons for this failure. These investigations revealed many defects in the entire educational organization, but attention was gradually focussed on the last two grades of the elementary and the first grade of the high schools. From an analysis of the weaknesses discovered at these points, a conviction was formed that a complete reorganization of elementary and secondary education was necessary. The efforts to work out a plan by which this reorganization might be accomplished and the apparent defects removed, brought forth an entirely new institution—the junior high school. The purpose of this chapter is an attempt to answer the question—what is a junior high school?

At the present time there does not exist a generally accepted or uniform definition of this new institution. There are two kinds of definitions, however, which are available. One may be designated the theoretical, because it is based almost entirely on the opinions of specialists in this field; the other may be called the practical definition because it is based largely on conditions actually found in those institutions that are known as junior high schools. Neither of these definitions is entirely satisfactory. They do, however, reveal the fact that the conceptions of this new institution are as yet both varied and incomplete.

Many definitions of the junior high school have been formulated by individuals interested in the reorganiza-



tion movement. These necessarily reflect the personal opinions of their authors, and the particular educational philosophy and psychology upon which they are based. Some of them are based on the purposes of the institution; others on the results that are expected to be obtained; one formulates his definition from the point of view of administration, another from the point of view of organization and so on. All of these expressions are valuable since they reveal the many features which must be considered before an adequate definition can be constructed.

A general definition, negative in character, is given by Horn,<sup>1</sup> superintendent of schools in Houston, Texas. "The junior high school is not an elementary school, neither is it a high school, neither is it a sort of mixture of the two in equal proportions. If it is in reality an institution worthy of its place in our educational economy, it is an institution which is neither an elementary school nor a high school, but a provision for the needs of those children for which neither of the older institutions made suitable provision. It partakes to some extent of the nature of each, but is essentially different in character."

A rather detailed and careful attempt to describe another conception of the junior high school is made by Lewis.<sup>2</sup> He considers the following elements essential to a real junior high school:

1—The entrance requirements for the junior high school should provide for the admission of three different groups of children; (a) those of fourteen to twenty-one years of age and of uncertain or low educational attainments; and (b) many ambitious children who have left school but desire to return for more education.

2—Seven bases of pupil classification should be used: (a) maturity; (b) ability to learn and to do;

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1. *The Junior High School in Houston, Texas*, Elementary School Journal, October, 1915, p. 92.

2. Lewis, E. E., *Standards of Measuring Junior High Schools*, University of Iowa, Extension Bulletin, No. 25 (1916).

(c) probable future schooling; (d) natural capacity and interest; (e) command of the English language; (f) marked physical and mental abnormalities; and (g) sex.

3—It should preferably include grades 7-9.

4—Promotion should be semi-annual and by subject.

5—Every junior high school should maintain at least two courses—a general pre-vocational course, largely free from the so-called high school subjects, and open to children who will probably not enter the high school; and a literary or high school preparatory course for those intending to enter the senior high school.

6—Instruction should be departmentalized.

7—All teachers should be graduates of a four-year high school, or its equivalent. In addition they should be graduates of a standard normal school, with at least one year of practice teaching experience; or they should have at least two years of college work with preparation in the branches to be taught, and with practice teaching experience. Furthermore, all teachers should be required to have had two years of distinctively successful teaching experience, preferably in the grades, and should show some evidence of professional interest, training and study before being employed to teach in the junior high schools.

8—A systematic scheme for educational, vocational and personal guidance should be provided.

9—Some method of supervised-study should be provided.

The definition of Johnston is worthy of consideration because he was an authority on reorganization.<sup>3</sup> He says the junior high school “is a name we have come to associate with new ideas of promotion, new methods of preventing elimination, new devices for moving selected groups through subject-matter at different rates, higher

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3. Johnston, Chas. H., *The Junior High School*, Educational Administration and Supervision, Vol. II, No. 7, Sept. 1916, p. 424.

compulsory school age, new and thorough analysis (social, economic, psychological) of pupil populations, enriched courses, varied and partially differentiated curriculum offerings, scientifically directed study practice, new schemes for all sorts of educational guidance (educational in narrow sense, and also moral, temperamental and vocational), new psychological characterizations of types in approaching the paramount school problem of individual differences, new school year, new school day, new kind of class exercise, new kinds of laboratory and library equipment and utilization, and new kinds of intimate community service.”

Of the definitions made by individuals, perhaps no one has received more wide-spread attention than that of Briggs.<sup>4</sup> According to him the junior high school is “an organization of grades 7 and 8, or 7 to 9, to provide by various means for individual differences, especially by an earlier introduction of pre-vocational work and of subjects usually taught in the high school.” Briggs seems to think the basic purpose of this institution is to provide for individual differences and that its other purposes are inherent in this one. The purposes of the junior high school are, it is true, so closely interrelated that it would be difficult to realize one of them without, in some degree, realizing all. Likewise this institution, if it is to be unified, must, it would seem, be based on one fundamental idea and developed in accordance with this idea. Briggs seems to have set forth a definition that would make possible such an institution.

A good example of a definition, the formation of which was concurred in by a number of individuals, is the one adopted by the North Central Association in 1918. It includes a statement of aims. “The junior high school shall normally include the seventh, eighth and ninth years of public school work. The junior high school

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4. *Report of U. S. Commissioner of Education*, 1914. Vol. I, p. 137.

organization and administration shall realize the following aims and purposes:

1—To continue through its instructional program the aims of public education in a democracy;

2—To reduce to a minimum the elimination of pupils by offering types of work best suited to their interests, needs and capacities;

3—To give the pupil an opportunity under systematic educational guidance to discover his dominant interests, capacities and limitations with reference to his future vocational activities, or the continuance of his education in higher schools.

4—To economize time through such organization and administration of subjects and courses, both for those who will continue their education in higher schools and for those who will enter immediately into life's activities.

Bennett,<sup>5</sup> too, has formulated a definition which is supposed to include all the features that are commonly included in the term, junior high school;

1—It is a separate educational institution with a distinct organization and corps of officers and teachers;

2—It embraces the seventh, eighth and ninth grades and sometimes the tenth;

3—It has a curriculum in the seventh and eighth grades enriched by the presence of several high school subjects and by the broadening, culturizing or vocationalizing of the so-called common branches;

4—It promotes by subjects, even in the seventh and eighth grades;

5—It permits and encourages a differentiation of courses for the different pupils.

There are two other methods of defining the junior high school; the first is to gather all published definitions,

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5. Bennett, G. Vernon, *The Junior High School*, p. 1. Warwick and York, Baltimore, 1919.

take the items common to them and include these in the definition; the second is to collate all the elements found in individual definitions and submit them to a number of people who have made a special study of this institution, with a request for an opinion on each. An attempt was made by Briggs to formulate a definition of the junior high school in both of these ways.

The first attempt<sup>6</sup> consisted in gathering together forty-four items listed under these heads: organization purposes, individual differences, methods of teaching, subject-matter and guidance. A list of these items was sent to four classes of educators, professors of education, State departments of education, city superintendents and principals of junior high schools, with a request that each item be marked essential, highly desirable tho not essential or undesirable. Replies were received from sixteen professors, eight representatives of State departments of education, nineteen city superintendents and eighteen principals of junior high schools—sixty-one judges representing twenty-five States. This effort to formulate a definition of the junior high school from the composite opinions of a reasonably large number of competent opinions is probably the best attempt that has been made. The answers of the judges in this case seem to emphasize the truth that the junior high school is still in the developmental stage, as well as the fact that no one form of this organization is adaptable to the peculiar local conditions of every place.

The results of this questionnaire are presented in a compact tabular form indicating the percentage of the total number of judges approving each item as essential, or desirable, and also the percentage of each class of judges who consider each item essential, desirable or undesirable. The following table is intended to show the items which are considered essential by a majority of

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6. Briggs, Thos. H., *What is a Junior High School*, Ed. Adm. and Superv. Vol. V, No. 7, Sept. 1919, pp. 283-301.

all the judges, and also the percentage of each group of judges that believed these items essential characteristics of the junior high school:

ITEMS	COLUMNS				
	1	2	3	4	5
1. Distinct educational unit...	54.1	50.0	62.5	52.6	55.6
2. Separated in organization from the elementary grades	62.3	62.5	50.0	52.6	77.8
3. Suitable for all pupils approximately 12-16 years of age. . . . .	72.1	93.7	50.0	68.4	66.7
4. To retain pupils longer in school. . . . .	72.1	62.5	75.0	73.7	77.8
5. To provide curricula of a vocational character for pupils who will assuredly leave school early. . . . .	59.0	25.0	50.0	73.7	77.8
6. To provide a more gradual transition to higher schools	78.7	75.0	75.0	84.2	77.8
7. To accelerate in varying degrees all pupils who will continue in school. . . . .	67.2	68.8	75.0	73.7	55.6
8. To explore pupils' interests.	80.3	87.5	75.0	78.9	77.8
9. To explore pupils' aptitudes.	83.6	87.5	87.5	78.9	83.3
10. To explore pupils' capacities	80.3	81.9	75.0	78.9	83.3
11. To explore for the pupil by means of material in itself worth while possibilities in the major academic subjects . . . . .	59.0	62.5	50.0	52.6	66.7

ITEMS	COLUMNS				
	1	2	3	4	5
12. Providing for individual differences:					
a) by differentiated curricula	77.0	75.0	62.5	73.7	88.9
b) gradually increasing in differentiation . . . . .	73.8	81.3	50.0	73.7	77.8
13. Methods:					
a) between those of the elementary school and those of the high school. . . . .	72.1	68.8	87.5	84.2	55.6
b) including many projects..	59.0	56.3	87.5	52.6	55.6
c) encouraging initiation on the part of pupils. . . . .	75.4	68.8	75.0	84.2	72.2
14. Using promotion by subject.	73.8	81.9	75.0	68.4	72.2
15. Curricula, enriched beyond those commonly found for pupils 12-16 years of age..	85.3	87.5	87.5	73.7	94.4
16. Curricula, flexible to suit individual needs . . . . .	83.6	81.9	100.0	73.7	88.9
17. Reorganizing courses of study so as to eliminate material justified for the most part:					
a) only by traditional practice . . . . .	80.0	75.0	87.5	73.7	88.9
18. b) only by the logical organization of subject-matter	70.5	68.8	87.5	78.9	55.6
19. Immediate needs . . . . .	50.8	43.8	75.0	42.0	61.7
20. Providing systematic guidance for each individual pupil:—educational . . . . .	65.6	75.0	50.0	63.2	66.7
21.           personal . . . . .	68.9	75.0	62.5	68.4	66.7
22.           vocational . . . . .	57.4	62.5	37.5	57.9	61.7
23. Emphasizing extra-curriculum activities of various kinds . . . . .	50.8	50.0	62.5	52.6	44.4

ITEMS	COLUMNS				
	1	2	3	4	5
24. Granting an increased amount of opportunity to pupils for participation in the social administration of the school .....	52.4	37.5	75.0	57.9	50.0

Briggs' second attempt was to formulate a definition by examining a number of individual definitions and taking the features common to them as the basis of a definition. This collation of a number of definitions is valuable in that it shows the many items that have to be considered as possible elements of the junior high school, and at the same time, what items have been used most frequently by individuals in attempting to define this new institution. The same arrangement of items used in his attempt to answer the question—"What is a junior high school"—is adopted in this second study. Sixty-eight authors of definitions were consulted and the results presented in a table indicating the items found in the definition of each author. In a second table the writer sets down the percentage of the sixty-eight authors who approve each item and for the sake of comparison, he also presents the percentage of the judges who approved these items in September, 1919. This study shows that only two items are mentioned by more than fifty per cent of the authors consulted as elements of the junior high school; provision for individual differences is mentioned by 64.7 per cent and departmental teaching by 51.5 per cent.

It must be remembered that many of these definitions were formulated with a specific purpose in view, and can hardly be taken as expressing the complete opinion on the junior high school of their authors. This fact must be taken into consideration too when the results of this



attempt to form a composite definition are compared with Briggs' earlier attempt to realize the same purpose. In the first instance, the men who acted as judges were presented with a long list of items and requested to pass judgment on each item as a feature of the junior high school. In this second effort to arrive at common view regarding the meaning of the term junior high school, each item that had been presented to the judges in the former case is sought in definitions set down in limited space and including only such elements as were considered essential from one or two points of view. Hence it is scarcely true to say that these definitions are, in all cases, full expressions of their author's answer to the question—"What is a junior high school?" For the sake of permitting a comparison between the results obtained in the two above-mentioned ways, the following table made by Briggs<sup>7</sup> is reproduced here.

TABLE II

Showing the percentage of 68 individuals who include each item in a definition of the junior high school:

Provisions for individual differences.....	64.7
Departmental teachings .....	51.5
Retention in school .....	48.5
Differentiated curricula .....	41.2
Combination of grades 7-8-9 .....	41.2
Enriched curricula .....	39.7
Promotion by subject .....	39.7
Gradual transition .....	36.8
Economy of time .....	29.4
Homogeneous grouping .....	23.4
Exploration of interests, aptitudes and capacities.....	22.1
Supervised study .....	20.6
Vitalized instruction .....	20.6

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7. *A Composite Definition of the Junior High School*, Briggs, Thos. H., Ed. Adm. and Superv. Vol. VI, No. 4, April, 1920, pp. 181-186.

Provision for adolescence .....	20.6
Segregation (Distinct Educational unit) .....	19.2
Flexible curricula .....	16.2
Provisions for social interests .....	16.2
Prevocational training .....	14.7
Reorganization of subject-matter .....	10.3
Meets community needs .....	10.3
Elimination of undesirable subject-matter .....	7.4
Educational guidance .....	7.4
Vocational guidance .....	7.4
Vocational or trade training .....	7.4
Encourage initiative .....	5.9

These two studies are the chief, if not the only ones, that have been made to determine the common acceptance of the term junior high school. The evidence presented in tables I and II seems to vindicate the rather general view that the junior high school cannot be defined dogmatically at the present time. In fact it is not an easy task to determine theoretically just what features should be included in a description of a typical junior high school.

The second type of definition, designated as the practical, is formulated by examining those schools in various cities and towns throughout the country and gathering together the features that are more or less common to all. In order to form some notion as to what features of the theoretical plan have been accepted in practice a number of junior high schools have been examined relative to methods of housing, manner of grouping grades, curriculums adopted, and so forth.

Three methods of housing junior high school pupils are generally in use; the first is to gather them all into separate buildings; the second is to house them in the same building with the senior high school students; and the third is to provide for them in the elementary school building. Briggs, Douglass and Davis have gathered

statistics on the different methods in use in different places. In these three reports six hundred and eighty-five junior high schools were examined. Davis' figures are based on questionnaire returns from two hundred and seventy-two such schools found in seventeen different states; Douglass' study of 178 schools is the source of his computation; and Briggs received information from 317 schools. It is not intended to leave the impression that each of these studies was concerned with different schools, for there is little doubt that the same school was examined by the three in many instances.

Douglass found that of 178 schools 45 are housed alone, 59 with the senior high school, 63 with the elementary school, two in annexes to the senior high school, and in nine systems, some of the junior high schools are housed alone and the remainder with other grades.<sup>8</sup> The report received by Briggs from 317 schools shows "88 are in buildings of their own, some of these being old high school buildings, and others elementary school buildings more or less remodeled for the purpose. Ninety junior high schools are housed with the elementary grades, while 83 are in the same building as the senior high school. There are some places where the junior high school pupils are housed with both the elementary and the high school. In a few cases, all the children are housed in the same building and in three instances, junior high schools are conducted in the same building that is used for the training of teachers." In the North Central Association territory, Davis found that there are 293 junior high schools, but of this number only 168 are known by this name; 46 are called departmental schools; 12, six-year high schools; 67, other names, and 45 are still following the eight-four plan. Of the 293 that are listed as junior high schools, even though some are known by other names, 138 are housed in the senior high school

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8. Douglass, A. A., *The Junior High School*, Fifteenth Yearbook of the National Society for the Study of Education, Part III, p. 92.

building; 85 in the same building as the elementary school pupils; 49 in buildings of their own, and 105 are "segregated in buildings."<sup>9</sup> No mention is made of the manner in which the other six systems provide housing for their pupils.

In the following table the variations in methods of housing junior high school pupils, as reported by these three writers can be clearly seen:

TABLE III

<i>Housed in</i>	<i>Briggs</i>	<i>Douglass</i>	<i>Davis</i>
Separate buildings .....	88	45	49
Senior high building .....	83	59	138
Elementary school building .....	90	63	85
Segregated part of building .....	..	..	105
Elem. and senior high building....	53	..	..
Building for training teachers .....	3	..	..
Annexes to senior high building....	..	2	..
	317	169	377

The second feature of the junior high schools to be considered is the manner of grouping the grades. The most common plan of grouping grades in the United States has been to give eight years to elementary and four years to high school work. In some parts of the country until quite recently it was the practice to devote nine years to elementary education and four to secondary. In the South only seven years were given to elementary education, followed by a four-year high school course. The actual conditions as they existed in 1911 respecting the number of years embraced in each division are reported by Bunker from a canvass of 669 cities having a population of 8,000 or more, "489 have a course of eight years elementary and four years secon-

<sup>9</sup> Davis, C. O., *The Junior High School in the North Central Association Territory*, School Review, 26; May, 1918, p. 326.

dary; 48 have a course of seven years elementary and four years secondary; 86 have one of nine years elementary (not including the kindergarten) and four years secondary; seven have the usual eight years elementary but offer only three years in the high school; four have a course of eight years elementary and five years secondary; three have organized on the basis of seven years elementary and five years secondary; eight are represented in the plan calling for six years elementary and four years secondary, seven years elementary and three years secondary, nine years elementary and three years secondary, and twenty-four have made or are making significant departures from the foregoing types."<sup>10</sup>

The departure from types referred to by Bunker is the result of the reorganization movement. The tendency seems to be to shorten the time allotted to elementary education in the past and to devote the time thus gained to secondary education. It is through the junior high school that this intention is expected to be realized, but just what form of grade grouping will be most serviceable and at the same time feasible is still a question of dispute. Statistical evidence now available indicates that practice is by no means uniform.

There are eleven different groupings of grades in existing school systems claiming to have junior high schools. These plans of grouping grades are the following: 5-7; 5-8; 6-7; 6-8; 7-8; 7-9; 6-6; 8; 9; 8-9; 7-10. By far the most common plans are the 7-8 and the 7-9. It may be well to note here that theory tends to favor the two plans most frequently found in practice.

The table below shows the findings of three different investigations relative to the grouping of grades in junior high schools:

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10. Bunker, F. F., *op. cit.*, p. 75.

TABLE IV

<i>Grades Included</i>	<i>Number of Systems</i>		
	<i>Briggs<sup>1</sup></i>	<i>Douglass<sup>2</sup></i>	<i>Davis<sup>3</sup></i>
5-7	00	1	00
5-8	00	1	00
6-7	00	1	00
6-8	3	11	22
6-6	00	10	(7-12) 18
7-8	71	77	133
7-9	174	64	89
7-10	00	7	00
8	6	3	11
8-9	8	8	8
9	2	1	00
7	2	00	00
8-10	1	00	00
Others	00	00	11
	267	184	

1. Briggs, T. H., *The Junior High School*, p. 94, Houghton Mifflin, New York.

2. Douglass, *The Junior High School Fifteenth Year-Book N. S. for Study of Ed. Part III*, p. 88, 1919.

3. Davis, C. O., *Junior High School in the North Cent. Assn. Territory*. *School Review* 26; 326, May, 1918.

Briggs<sup>11</sup> remarks "The number of grades in the junior high school is still widely variable, tho the tendency is strongly toward a combination of the seventh, eighth and ninth." According to Douglass existing building facilities and other local conditions are important factors in determining the present grouping of grades in the junior high school. He notes further that of twenty-two other places which have expressed an intention of reorganizing their systems, the 7-9 plan of grouping grades will be adopted by sixteen and that in

11. *Ibid.* p. 93.

many instances the existing 7-8 arrangement must be looked upon as a stage of development rather than a fixed and final grouping of grades. This author seems furthermore to believe the grouping of grades must depend to a large extent upon the environment in which the junior high school is located, and in this matter Douglass' view is shared by quite a few others. Davis' study is perhaps the most exact of the three for the information contained in it was taken from obligatory reports of all the accredited schools in the North Central Association. It is true this study was limited to a certain section of the country, but this section—including seventeen states—seems to be sufficiently large to justify the inference that conditions found there are typical of the junior high schools throughout the country.

The reorganization of the curriculum is one of the most important features of the junior high school and must necessarily form an essential part of a definition of this institution. In practice, however, comparatively little has been done in this respect. Johnston, who had visited a large number of junior high schools, found "in all cases the principal, proudly conscious of the distinctiveness of his new institution, his teachers, pupils, building, etc., but when inquiries were made concerning the internal adjustments the answer generally was: 'we haven't got that far yet,' 'we plan to take that up next year,' 'we have no reorganization of this sort in prospect.'"<sup>12</sup> Briggs writes: "One cannot examine the curricula and courses of study without concluding that so far they have made only a beginning at accomplishing desired ends."<sup>13</sup>

In the midst of all this variety, however, it seems possible to reduce the different curriculums offered to three main classes, namely, the one curriculum type, the many curriculum type and the type in which certain

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12. Johnson, C. H. Ed. Adm. and Super. Vol. I, p. 411.

13. *Op. cit.*, p. 155.

subjects are required of all pupils and certain other subjects are elective. But no classification will be entirely satisfactory on account of unavoidable overlapping. A large number of variations are found in schools that would be classified under any one of the three large divisions; for instance, the junior high school at Santa Fe, New Mexico, has one curriculum with rather a large number of subjects, but pupils in the seventh and eighth grades have no choice, while in the ninth grade, English and algebra are the only required subjects and eight other subjects are offered as electives. Another school belonging to the one curriculum class but differing considerably from the Santa Fe school, is in Springfield, Illinois. In this school there are only seven required subjects in the seventh and eighth grades and a choice can be made by the pupil between German and industrial work. In the ninth grade, besides English and algebra, music and drawing are required and six subjects are electives.<sup>14</sup>

Many differences are also found in the many type curriculum. The range is from two curriculums to five and in each the offerings of subjects admit, and in practice actually show considerable variation. The number of curriculums offered must necessarily depend upon the number of pupils in one school and their classification. In large systems it may be advantageous and feasible to provide a wide range of subjects distributed through the three, four, or five curriculums. Lewis thinks, "a school not maintaining at least two courses should not be entitled to the name junior high school."<sup>15</sup>

The junior high school in Los Angeles has this type of curriculum: Three courses are offered, a so-called general course, a commercial course and a vocational course. In the first year of the general course, nine

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14. Douglass, A. A., *Fifteenth Yearbook, National Society for the Study of Education, Part III*, 1919, pp. 120-145.

15. Lewis, Ervin E., *Standards for Measuring Junior High Schools*, Univ. of Iowa Extension Bulletin. Bulletin No. 25, Nov. 15, 1916.



subjects are required and one elective is to be chosen from six other subjects. In the second year, seven subjects must be taken and two elections are permitted from a choice of eight. In the third year only three subjects are required and two electives from an offering of eleven, which are the same as the electives for the first and second year with the addition of three other subjects, and then one other elective must be chosen from four subjects in a special group. The commercial and vocational courses are made up of the same subjects as the general course, with a different arrangement of required and elective subjects.

Cincinnati junior high school offers two courses—the industrial arts course and the commercial course. No election of subjects is permitted in any year of either course. Detroit offers an English course, a commercial course and an industrial course. Duluth, Minnesota, has one curriculum for the seventh and eighth grades but in the ninth there are four different courses. Many other combinations are in use in various places, but the arrangement, as noted in several places, seems to be sufficient to illustrate the great variety of practice in the number and kind of curriculums offered in different junior high schools.<sup>16</sup>

To illustrate the third type—one curriculum with constants and variables—the following table, entitled “Sequential and Time Allotment,” is reproduced from a bulletin issued by the Board of Education of Cleveland, Ohio, under the title—“Program of Studies and Curriculum Organization for 1920-1921.” In reference to this curriculum the following points are noted:

- 1) The curriculum is the single type constant and with variables. It is difficult, the Board thinks, to justify differentiated curriculums in the junior high school.
- 2) The work is uniform in the 7B grade. The exploration of interests and ability during this semester is

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16. Bennett, *op. cit.*, pp. 195-207, and Douglass, *op. cit.*, pp. 121-131.

provided through the organization and arrangement of subject-matter, and the variety of courses of study, while at the same time the uniformity in requirements guarantees to the pupil certain common experiences, thus meeting one of the outstanding purposes of the school.

3) Specific and adequate attention is given through a system of advice and guidance to the choice of elective studies.

4) Pupils may, by choosing their electives with care, prepare for specific curriculums to be entered in the senior high school or, in like manner, for their life's work, if they must leave school at the end of the ninth grade.

5) The single curriculum extending through the ninth grade permits pupils to postpone the period of intensive specialization until they reach the tenth or the first year of the senior high school.<sup>17</sup>

TABLE IV

<i>7B</i> <i>Required</i>	<i>Periods</i> <i>Per Week</i>	<i>7A</i> <i>Required</i>	<i>Periods</i> <i>Per Week</i>
English .....	10	English .....	5
Mathematics .....	5	Mathematics .....	5
Geography .....	5	Geography .....	5
History and Social Problems. . . . .	4	History and Social Pbs. . . . .	4
Physical Education .....	2	Physical Education .....	2
Hygiene .....	1	Hygiene .....	1
Music .....	1	Music .....	1
Art .....	2	Art .....	2
Shop and Drawing .....	4	Shop and Drawing .....	4
Home Economics .....	4	Home Economics .....	4
		<i>Electives (5 or 6 Periods)</i>	
<i>8B</i> <i>Required</i>	<i>Periods</i> <i>Per Week</i>	English .....	5
English .....	5	Latin .....	5
Mathematics .....	5	French .....	5
Social Science .....	4	Spanish .....	5
Physical Education .....	2	Commercial .....	5
Hygiene .....	1	Shop and Drawing .....	6
Music .....	1	Home Economics .....	6
Art .....	2		
Vocations .....	1	<i>8A</i> <i>Required</i>	
Shop and Drawing .....	4	English .....	5

17. *Program of Studies and Curriculum Organization, Cleveland Junior High Schools*, Bulletin, Cleveland Board of Education, April, 1921, p. 3.

Home Economics .....	4	Mathematics .....	5
<i>Electives</i> (5 or 6 periods)		Social Science .....	4
English .....	5	Physical Education .....	2
Latin .....	5	Hygiene .....	1
French .....	5	Music .....	1
Spanish .....	5	Art .....	2
Commercial .....	5	Vocations .....	1
Shop and Drawing .....	6	Shop and Drawing .....	4
Home Economics .....	6	Home Economics .....	4
		<i>Electives</i> (5 or 6 Periods)	
<b>9B</b>	<i>Periods</i>	English .....	5
<i>Required</i>	<i>Per Week</i>	Latin .....	5
English .....	5	French .....	5
Mathematics .....	5	Spanish .....	5
Music .....	2	Commercial .....	5
Physical Education .....	2	Shop and Drawing .....	6
<i>Electives</i>		Home Economics .....	6
Social Science .....	5		
Latin .....	5	<b>9A</b>	
French .....	5	<i>Required</i>	
Spanish .....	5	English .....	5
General Science .....	5	Mathematics .....	5
Applied Art .....	6-10	Music .....	2
Shop and Drawing .....	10-16	Physical Education .....	2
Home Economics .....	10	<i>Electives</i>	
Penmanship .....	10	Social Science .....	5
		Latin .....	5
		French .....	5
		Spanish .....	5
		General Science .....	5
		Applied Art .....	6-10
		Shop and Drawing .....	10-16
		Home Economics .....	10
		Bookkeeping .....	10

These reports indicate quite clearly that the junior high school curriculum is still in the experimental stage. No one plan is in sufficiently common use to be termed typical. The only indication from practice is a general recognition of the necessity for reorganizing the curriculum, but just what form this reorganization will eventually take is yet to be determined.

It is generally conceded that one of the most important, if not the most important, questions relating to the junior high school is the provision of properly qualified teachers. The difficulty of obtaining teachers who are capable of meeting the conditions demanded by this new institution is one of the objections offered by those who oppose the adoption of the junior high school idea.

The accurately measurable qualifications of teachers are the number of years devoted to academic studies, professional training and actual teaching. The opinions of authorities on this question seem to agree that the ideal teacher for the junior high school is one who has completed a college course, given at least a year to professional study and has had successful teaching experience in the grades. Everyone realizes the impossibility of supplying all junior high schools at the present time with teachers having these qualifications, so it is not surprising to find considerable difference in qualifications of the teachers now engaged in junior high school work.

A number of letters were received by Douglass from superintendents in various parts of the country regarding the qualifications of the teachers employed in their junior high schools. In Fresno, California, "the teachers have been selected from the elementary schools on the basis of their special fitness for departmental teaching." No other qualifications than those demanded in the elementary schools are required for teaching in the junior school. In Quincy, Illinois, "the qualifications for junior high school teachers are the same as for the senior high school teachers." It is not stated that all teachers actually employed in the junior high are thus qualified. In Clinton, Iowa, a distinction is made between the qualifications of teachers for the ninth grade and the seventh and eighth grades; the ninth grade teachers must be college graduates and must have had some professional training. In Chanute, Kansas, college graduates and high school graduates who have had normal training and considerable experience are the teachers in the junior high school. The superintendent states "the standard qualifications of the junior high school teachers with us are determined by the price we can pay." The replies of most of the superintendents seem to indicate their ideal rather than the qualifications actually possessed by those

who are teaching in the junior high. "That they are not fully met by the teachers actually employed is easily explicable. Teachers in junior high schools probably conform to ideal standards quite as closely as do teachers in any other types of institutions."<sup>18</sup>

There are such other features of the junior high school as entrance requirements, methods of teaching, which involve the consideration of the many teacher plan as opposed to the single teacher plan, supervised study, length of recitation periods, length of school day and year, arrangement of departments and equipment, that will, when more definitely worked out, help to determine what are the essential features of the junior high school. Some form of departmental teaching is probably found in more junior high schools than any other element that is considered a mark of this institution. It is found also that in practically one-half of the 250 junior high schools reporting, the methods of teaching are more closely related to those used in the elementary school than to those used in the high school, while in the other half the very opposite is reported.<sup>19</sup> Investigation has shown that supervised study has been introduced in many junior high schools, but wide variation in arrangement of details still exists. This is especially true in regard to the allotment of time. The most common single practice is the provision of a fifty to sixty minute period about equally divided in the academic subjects between recitation and directed study."<sup>20</sup>

In answer to his question—"Upon what do you make entrance to the junior high school depend?" Douglass<sup>21</sup> found sixty-eight require promotion, completion or satisfactory completion of the preceding grade; four accept

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18. Briggs, *The Junior High School*, p. 218.

19. *Ibid.* p. 203.

20. Koos, L. V., *The Junior High School*, p. 154, Harcourt, Brace & Co., New York, 1921.

21. *Fifteenth Yearbook*, N. S. for the Study of Education, Part III, p. 48.

the recommendation of the teacher or principal; four consider the pupil's ability to do the work of the junior high school; one makes no special requirements and eighteen others mention size, age, maturity and unsuitableness of the elementary school. The total number of schools in which all these variations are found is ninety-four.

Promotion by subject, special equipment and other features mentioned seem to be necessary to the junior high school from a theoretical point of view, but, as in the case of entrance requirements and methods of study, a large amount of experimentation will have to be done before the details of these factors can be determined.

These data clearly show that neither in theory nor in practice has any one generally accepted idea of what constitutes a junior high school been found. There are however a sufficient number of common characteristics in all these definitions to indicate that this concept is gradually taking on a definite shape.

## CHAPTER IV

### RESULTS

Just as the existing school system is condemned on the grounds that it has failed to produce the results rightly expected of the school, so too must the new institution be ultimately measured by its results. Although measurement of results in education is obviously a complicated problem and must remain so until universally accepted standards of measurement are evolved, some few things can be rather definitely measured with the means at hands. Thus it is possible to determine the extent of elimination in a school system, the amount of retardation, and the regularity of attendance. And from the conclusions thus reached the relative success or failure of the particular type of school can, to some extent, be measured. The advocates of the junior high school plan of organization have made numerous attempts to prove its value from results obtained. Some of the factual evidence offered in support of its claims seem to be of sufficient value to deserve presentation and consideration.

In regard to the "holding power" of the junior high school, a number of statistics have been gathered and arranged by investigators to show that children are retained in school for a longer period of time under the new type of organization than under the traditional type. It is a truism to assert that there is an undue amount of elimination in the schools of this country, moreover, statistics clearly show that elimination is greatest between the ninth and tenth, the eighth and ninth, and the seventh and eighth grades.<sup>1</sup> These are the grades with which the junior high school is particularly concerned. For this reason attention in this treatise may well be

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1. Inglis, A., *Principles of Secondary Education*, p. 128. Houghton Mifflin Co., N. Y.

focused upon them, tho the need of reform or improvement in grades above and below is recognized.

The U. S. Commissioner of Education in his report for 1914 quotes the statements of a number of junior high school principals as evidence of the holding power of the institution. The following appear to be typical, "Principal W. B. Clark of the McKinley Intermediate School, Berkeley, furnishes data showing that since the establishment of the school 94.73 per cent of the pupils completing the eighth grade have entered the ninth, and 95.29 per cent of these completing the ninth grade have entered the tenth. Principal Preston of the Franklin Intermediate School, Berkeley, reports that of the last seven classes completing the eighth grade under the old organization 40.53 per cent entered the high school, and that of the first six classes completing the eighth grade of the intermediate school there entered the ninth grade of the same school 65.53 per cent, not counting those who were transferred from other buildings. Principal Paul C. Stetson states that 86 per cent of the pupils in the eighth grade in the Grand Rapids junior high school last year entered the senior high school, as compared with 76 per cent of the eighth grades in the grammar schools of the city. In Evansville, Indiana, according the Principal Ernest P. Wiles, only 56 per cent of the pupils completing the eighth grade in 1912 entered the high school as against 84 per cent last year of the pupils in the junior high school."<sup>2</sup>

The answers to the questionnaire used in the study for the report just quoted are summarized as follows: "of the number of principals of junior high schools reporting, 107 declare that the organization does retain pupils in school better than the older plan, and two say that it does not. To the three who say frankly that they

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2. *Report of the U. S. Commissioner of Education*, 1914, Vol. 1, pp. 143 and 144.



do not know what the effect is, should probably be added all those who fail to answer the question.”<sup>3</sup>

In presenting a number of statistical tables bearing on the reduction of elimination under the junior high school plan of organization Douglass says:<sup>4</sup> A number of considerations, however, make any conclusion unsatisfactory. In the first place, most enrolment figures are lacking in many returns. Second, the increase in population, with many other factors contributing to increase enrolment, makes it difficult to arrive at a fair conclusion as to what extent the junior high school has been operative in increasing attendance. Third, each community doubtless presents its own peculiar problems, and it is manifestly unfair to group together for this comparison schools recently reorganized and those that have been operating a longer time.”

Although the superintendents from whom Douglass secured the figures used in his tables were reticent in saying the junior high school has reduced elimination. He believes that the data furnished at least indicate these conclusions:

1—Increased enrolment in grades seven, eight and nine is due in part, at least, to the junior high school. The same is true of grades ten, eleven and twelve.

2—The percentage of students held in the junior high school grades is somewhat greater than under the old plan. This is also true of the senior high school.

3—The percentage of boys held in the last six grades is greater under the reorganized system.

4—Even yet the percentage of pupils eliminated at the end of the seventh and eighth grades is entirely too large. Here pupil mortality is probably greater than those interested in the junior high school are aware.

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3. *Ibid.* p. 142.

4. *Op. cit.*, p. 102.

Mangun,<sup>5</sup> superintendent of schools of Macomb, Illinois, has endeavored to show in presenting the results of two years of experience with the 6-6 plan of organization the "holding power" of the new system. He attempted to prove that the increased enrolment in the Macomb schools is not merely a part of the general movement to increase high school enrolment through the country, but the direct result of the reorganized system. For this comparison he takes the increased enrolment of the State of Illinois as typical of the whole country. Figures furnished by Mangun, in the form of a table, show that the percentage of pupils retained in the schools of Macomb is larger than the percentage for the entire State. From this comparison it is "unmistakably plain that the Macomb increases have been considerably in excess of the general increases throughout the country."<sup>6</sup>

Stetson made a study for the express purpose of determining the "holding power" of the junior high school. The data presented by this writer shows a marked increase in the percentage of pupils entering the ninth grade in the schools of Grand Rapids after the junior high school had been established. The average percentage of pupils retained in the ninth grade for the four years between 1907 and 1911, had been, according to figures of Stetson, 66.4 whereas, during the following four years under the new plan of organization the average percentage was 87.0, an increase of 20.6 per cent. Interpreting the table in which he presents his findings, Stetson states: "This table shows conclusively that previous to the intermediate type of organization the percentage of students who remained in the ninth grade was steadily on the decline and that a smaller percentage was held

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5. Mangun, Vernon L., *Some Junior High School Facts Drawn from Two Years of the 6-6 Plan at Macomb, Ill.* Elementary School Journal 18; 598-617, April, 1918.

6. *Ibid.* p. 612.

over. It also shows that as soon as the junior high schools were organized the percentage in the ninth grade increased steadily.”<sup>7</sup>

Probably the best investigation of the junior high school from the point of view of retaining children in school is that conducted by Childs.<sup>8</sup> Childs states his conclusion in these words: “In general, it is not apparent that these junior high school data justify the claim, commonly made, that junior high schools retain a higher per cent of pupils than do schools in the non-junior type in the grammar and high school grades. The data do seem to justify the stated aims of some advocates of reorganization, viz., that the junior type school makes a superior appeal to boys as compared with the traditional organization.”<sup>9</sup>

The amount of evidence that has been amassed to demonstrate the holding power of the junior high school is immense. It consists chiefly in the presentation of comparative statistics and the opinions of superintendents or principals of junior high schools in different places. In most instances the principals seem to consider the new institution superior to the old in its power to retain children in school. Some frankly stated, they did not know; others, they had no records upon which they could base a judgment; while others simply did not answer the question at all.<sup>10</sup> It is worthy of note, however, that less than half (44.7) of the principals of junior high schools in the North Central Association territory believe this type of schools improves retention.<sup>11</sup>

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7. Stetson, Paul C., *Statistical Study of the Junior High School from the Point of View of Enrolment*. School Review, pp. 233-245, April, 1918.

8. Childs, H. G., *An Investigation of Certain Phases of the Reorganization Movement in the Grammar Grades of Indiana Public Schools*.

9. *Ibid.* p. 179.

10. Note: For figures and opinions see Briggs, *op. cit.*, pp. 304-311 and Douglass, *op. cit.*, pp. 102-109.

11. Davis, C. O., *Junior High Schools in the North Central Association Territory*. School Review, May, 1918.

It is certainly true that more children have remained in school for a longer period of late years than formerly, but when an explanation of this fact is sought it is not so certain that the junior high school alone must be credited for this improved condition. As noted above, Douglass attributes the improvement to a number of causes. And Koos<sup>12</sup> remarks: "When we examine the factual evidence mustered in support of the junior high school aiming to show the large extent to which this function of retaining pupils is already being performed, we find much material, but very little that can endure the light of careful thought."

Closely related to the question discussed is the problem of retardation. There are not as many figures available, however, on this problem as there are on that of elimination. In a number of instances children have been promoted to the junior high school who have not successfully completed the work of the elementary school; and in many cases this method of procedure has been justified by the good results that followed. An illustration is found in the report of Hilligas on the junior high schools of Vermont. He says: "In a number of cases we have been bold enough to promote stupid boys and girls from as low as the fifth grade directly in the junior high school. Results have been most satisfactory. In one of the large junior high schools considerable groups of such retarded and incompetent boys and girls were thus promoted. At the beginning of the second year new teachers in the school were unable to select the students thus advanced."<sup>13</sup>

Douglass<sup>14</sup> endeavored to collect data that would throw some light on the effect of the new institution on

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12. Koos, L. V., *The Junior High School*, p. 22, Harcourt, Brace and Company, New York, 1921.

13. Hilligas, Milo B., *Teachers College Record*, Vol. 19, p. 343, Sept., 1918.

14. *Op. cit.*, pp. 110-113.

the retardation of pupils. The figures furnished by some schools indicate that retardation was lessened, while in a few instances it was shown to have increased. Less than half of those to whom the questionnaire was sent answered the question on retardation, and a number frankly stated that they were unable to say what the effect had been. In view of the replies received Douglass concludes "The chief point brought out is that the junior high school is not a sure cure for this problem; but, on the contrary, the greatest care is needed to protect the young pupil from a departmentalized school where requirements in "high school" subjects are too high, or where subject-matter is otherwise poorly presented and where the individual is lost sight of. If these obstacles are overcome, we have reason to believe retardation will be reduced."

Mangun<sup>15</sup> presents two tables designed to prove that retardation was lessened after the introduction of the new institution. He, however, does not give any account of the ways and means by which this improvement was secured. A reproduction of these tables appears to be the shortest and best way to present his argument.

TABLE I

	<i>No. of Pupils</i>	<i>Percentage</i>
Underage	126	12.3
Normal	235	22.9
Overage	665	64.8
	<hr/>	<hr/>
	1,026	100.00

This table is a summary of the age grade situation September, 1915. It shows that the ratio of retarded pupils to accelerated pupils is somewhat more than 5-1. The following table, No. II, shows the situation in June, 1917, as compared with the situation of September, 1915.

15. *Op. cit.*, p. 610.

TABLE II

	<i>Per cent</i> 1915	<i>Per cent</i> 1917	<i>Per cent of</i> <i>Improvement</i>
Underage	12.3	25.85	13.55
Normal	22.9	23.10	0.2
Overage	64.8	51.05	13.75

Here the ratio of retarded pupils to accelerated pupils is 2-1 instead of 5-1. Mangun attributes this improvement to reorganization, and he furthermore believes that in time this unsatisfactory condition can be entirely removed by providing more completely for individual differences in pupils by offering varied types of courses.

A problem more difficult than either of these just mentioned is to determine whether or not the junior high school has actually produced better scholarship than the school it is intended to supersede. The method generally used is to compare the standings of a group of pupils who have attended a junior high school with the standings of a group which has not. Attempts have been made in this manner to determine as accurately as possible whether there is any advantage on the side of the junior high school when its results are measured in terms of academic accomplishments. The difficulty lies in the fact, mentioned before, that no generally accepted standards of measurement are at hand by means of which the abilities of each group can be determined for the comparison. That the marks given by teachers are unreliable is well known, but these, for the most part, are the only means available upon which a comparison can be made. Opinions of those who have had experience in schools of both types have received some consideration in endeavoring to reach conclusions in this matter. These opinions, too, it seems reasonable to suppose, are based to a great extent upon the rating given a pupil by his teacher. Comparison of the two groups has also been based upon the

results of uniform examinations taken by these students toward the end of their course in the senior high school.

A rather careful examination of the results of the junior high school organization in English and mathematics was made by Stetson.<sup>16</sup> In this study one-half of the records examined were those of students who had attended the junior high school and the other half of those who had completed their elementary education in the traditional school. Each student's report represents a study of seven years of his public school life, beginning with the sixth grade. Up to this grade all of the 404 students had the same kind of school training. Furthermore, in the selection of the students for this comparison care was taken to make sure that they were comparable. The results of the comparison show: "The difference in form of organization to have had little influence on their scholastic work in English."<sup>17</sup> The average median for the junior high school group in English was 85.63 per cent, and for the non-junior group it was 84.34 per cent, a difference of only 1.3 per cent. It is hardly probable that any one would attempt to construct an argument for the new institution on such a slight difference.

The median achievement of the two groups in mathematics shows about the same result, except that the small advantage in this subject was found to be in favor of the non-junior group. As far as this study is concerned there appears to be no ground for an argument in behalf of the junior high school from the point of view of proficiency in mathematics. It is plain, however, that in both English and mathematics the work in the junior high school is as well done as it is in the ordinary elementary school; but it is equally apparent that students are no better prepared for advanced work in one school than in the other.

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16. *Statistical Study of the Scholastic Records of 404 Junior and Non-Junior High School Students*. *School Review*, 25: 617-636, Nov., 1917.

17. Stetson, *op. cit.*, p. 623.

Stetson declares: "In view of the foregoing, one is forced to the conclusion that the increased cost of the intermediate school in Grand Rapids from the point of view of instruction does not find its justification in better scholastic work in the senior high school."

This one instance is not sufficient to furnish a basis for any general conclusion regarding the scholarship of pupils educated in the junior high schools. Besides it is claimed that the reorganization in Grand Rapids, during the period examined, had not made any change in the curriculum. With the exception of the fact that Latin and German were offered as electives it remained the same as the curriculum of the regular elementary school.<sup>18</sup> Furthermore Stetson would justify the junior high school in Grand Rapids on the basis of the "intangible results" obtained through such features as departmental teaching, supervised study, grouping of pupils for social activities and many others.

Practically the same conclusion was reached by Davis in his study of the reports of two hundred and seventy-one pupils who had graduated from the Grand Rapids high school. This study was similar to that of Stetson in this that approximately one-half of the records examined were those of pupils who had been prepared in the junior high school, while the other half was of students who had received their education in the ordinary elementary school. Although there is no marked difference between the two groups that could be attributed to their preparation, the fact that Davis found the slight difference in English to be in favor of the non-junior group seems worthy of note.

In some instances high school pupils who have attended a junior high school were found to have received higher marks in high school. For example in Cuba, New York, the average mark, 73.2 in the ninth grade rose to

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18. *School Survey of Grand Rapids*, p. 215.



84.8 in the high school.<sup>19</sup> In other places the induction of the new organization was followed by very unsatisfactory results. In Los Angeles, for instance, it was found necessary after trial to demote a number junior high school graduates into lower grades. Of those who were permitted to remain only 22 per cent received marks as high as in their preparatory school.<sup>20</sup> Further evidence is furnished in opinions of superintendents and teachers to indicate the uncertainty, to say the least, of the junior high schools' success in producing better scholarship than the conventional type of school. In the study of Briggs just referred to, high school teachers were practically agreed in thinking that the children from the junior high schools who continued their electives were not adequately prepared. On the other hand Foster, superintendent of schools, Danville, N. Y., states: "That the junior high school has not interfered with the work in the three R's is shown by the fact that the percentage of students who have passed the Regents' preliminary examinations in the past two years is larger than during the preceding three years. The work done in the first year senior high school is of a higher character than it was before the inauguration of our junior high school department."<sup>21</sup>

Another argument for the contention that the junior high school secures a higher degree of scholarship is based on the assumption that scholastic proficiency can be measured by the length of school life. But even if this assumption is granted, it still remains true that the amount of credit due the junior high school for this condition will be the same as is due it for the retention of children in school. Now it is generally recognized that

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19. *Ed. Adm. and Super.*, Vol. II, p. 458.

20. Briggs, Thos. H., *A Study of Comparative Results in Intermediate and Elementary Schools of Los Angeles*. *Journal of Ed. Research*, November, 1920.

21. Quoted from Briggs, *The Junior High School*, pp. 311-12.

a number of factors other than reorganization have contributed to the stay of children in school, and furthermore it is also generally recognized that no means exists at the present time by which it would be possible to measure how far reorganization is responsible for this condition. Neither is it then possible to determine to what extent the junior high school has contributed to increased scholarship from the point of view of lengthening the school life of pupils.

Uniform examinations have proved scarcely any more favorable to the junior high school than the other means used to prove its superiority in obtaining better scholarship. This method of discovering the effect of the junior high school organization on scholarship was tried in New York City. In June, 1917, uniform examinations in Algebra, Commercial Arithmetic, Latin, French, Spanish, and German were given to a number pupils in junior high schools and to a number of pupils in the senior high schools. The result showed that 31 per cent of the junior pupils passed in algebra, as compared with 69.5 per cent high school pupils; in commercial arithmetic 34.5 to 54.8; in Latin 45.9 to 63.6; in French 57.6 to 94.9; in Spanish 18.5 to 60.8; in German 60.8 to 56.5. Commenting on these results, Tildsley says: "It seems to me that this failure to do good work is due in large part to the attempt to conduct the intermediate schools as a money-saving scheme, and to the fact that teachers are doing this work who are not equipped for it, and to the further fact that the work has not been supervised by the principals and heads of departments with the thoroughness and ability with which this supervision is done in the high schools."<sup>22</sup>

Passing to another claim of the junior high school, the economy of time, it is maintained by the advocates of this institution that the junior high school will save pupils about one year in securing an education. Statis-

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<sup>22</sup> *Report of the Superintendent of Schools of New York, 1917, p. 124.*

tical evidence to demonstrate this claim is very meagre. In his study of the Los Angeles junior high schools, Briggs<sup>23</sup> found some evidence that a little time was saved by intermediate school graduates. The more gifted and industrious pupils were able to obtain enough high school credits to save one-half year. No one pupil of those studied was able to save more than one semester. As a group not even a half year was saved. Stetson found that time was saved in Grand Rapids' junior high school, through promoting pupils by subjects. This feature of junior high schools prevents a child from repeating two or three subjects when he failed only in one, thus leaving time for some new work. This is considered economy of time.<sup>24</sup> Mangun, in the article referred to above, mentions that economy of time was secured by promoting over-age pupils to the junior high where they were enabled "to work to their full capacity in a congenial atmosphere;" through the plan of promoting by subject; and by granting high school credits to pupils for work done in high school subjects in the eighth grade.

In some places one of the direct purposes of reorganization was to enable children to save time. At Solvay, N. Y., for instance all pupils who do not change their courses after they have begun high school work complete it in five years. Unless a much larger number of the pupils of Solvay continue the studies elected in the lower high school than were found to persevere in their first choice at Los Angeles, very few will be able to avail themselves of the opportunity to bring their high school course to completion in five years.<sup>25</sup> A method of reorganization whereby pupils who completed the six years high school would have done the work

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23. *A Study of Comparative Results in Intermediate and Elementary Schools of Los Angeles*, Journal of Educational Research, Nov., 1920.

24. Stetson, Paul C., *Statistical Study of the Scholastic Records of 404 Junior and Non-junior High School Students*. School Review, pp. 617-36, November, 1917.

25. Briggs, *The Junior High School*, pp. 314-17.

assigned to the first year of college was adopted at East Chicago, Indiana. According to Koos,<sup>26</sup> many school systems have saved time by "Boldly cutting down the twelve year period to eleven for the normal pupils."

In studying the junior high school from the point of view of results a number of other accomplishments are mentioned as evidence of the success of the new plan of organization. The fact that no system which has been reorganized along the lines of junior high school theory has returned to the conventional plan nor has any desire to return been expressed by those in charge of these systems is considered evidence that reorganization has proven satisfactory. It is reported<sup>27</sup> that the junior high plan has served better to adjust the work of the school to the children. This seems to justify the claim of providing for individual differences. Another good result attributed to reorganization by the same superintendent is a reduction of congestion in the primary grades. A few principals and teachers whose views were obtained regarding results of reorganization reported: "a more favorable attitude on the part of pupils, probably more favorable than ordinarily obtains, toward further schooling;" "a marked improvement in discipline in the elementary school after the removal of the seventh and eighth grades;" "better opportunity is given the adolescent to develop and express his individuality." The very common adoption of departmental teaching in the junior high school is frequently presented as evidence that the results which are expected to follow departmentalization have actually been obtained in virtue of the new institution. Through this plan of teaching opportunity is provided for students to come into contact with many teachers, some of whom are men. Furthermore

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26. *The Junior High School*, p. 29.

27. Mangun, Vernon L., *Some Junior High School Facts Drawn from Two Years of the 6-6 Plan at Macomb, Ill.* Elem. School Jour., pp. 598-617, April, 1918.

these teachers are specialists, who are qualified to give the pupil an outlook upon their particular field not possible in the one teacher plan. Opinions vary so much regarding junior high school costs that the mention by a few of a financial saving as a result of reorganization is not looked upon as a thing to be expected of the junior high school in general. Besides reducing elimination and increasing the number of pupils who, after completing the eighth grade, still remain in school, the junior high school, according to Weets, has brought about "a much saner distribution of high school pupils."

TABLE I<sup>28</sup>

*Distribution*

<i>Courses</i>	<i>Under old plan per cent</i>	<i>J. H. S. plan per cent</i>
College preparatory .....	66	33
Commercial .....	27	33
Industrial and Household arts	7	34

It may be added that the junior high school has given some secondary education to pupils who would not have entered the high school. Moreover, through election of subjects it has perhaps convinced those who did not continue their choice in the high school of their inaptitude for such work.

Two letters which are considered typical of many received by Briggs<sup>29</sup> from junior high school principals in widely scattered areas of the country may be quoted as reflecting the sentiments of those in charge of these institutions relative to results. The first of these letters states: "Our work as now carried on is more interesting to the pupils, and therefore we are holding them in school longer. My belief that the work is more inter-

28. Weet, Herbert S., *Proceedings N. E. A.* 1916, pp. 1036-42.

29. Briggs, *The Junior High School*, p. 320.

esting is supported by the statement of the pupils. In answer to the question whether they prefer the new plan and why, 90 per cent expressed a preference for the junior high school, 40 per cent giving as their reason the advantage of promotion by subject. Two other reasons which stood out were the opportunities for election of subjects and the fact that the work is more pleasant when there is a change of teachers from period to period. Not one of us, faculty or board of education would consider for a moment going back to the old plan." (Ellenville, New York.)

The second letter is as follows: "The change to the junior high plan has had a wonderful effect. The introduction of new subjects and a revision of the content of the old with a modification in methods of teaching have greatly stimulated the children's interest in school work. There has been greater harmony between pupils and teachers, and a more friendly spirit has been clearly evident. Both have been happy in their work and much pleased with the new arrangement. The discipline has been easier, and undesirable tension has been approaching the minimum rapidly. The pupils go about their work in much more business-like way and are more thoughtful and dependable. They have learned to make a better use of their study periods, and the lessons are better prepared. With this has come an increased power of initiative. The result has been gratifying. I have taken pains to question both my corps of teachers and the pupils concerning this new arrangement and I find the answers practically unanimous in its favor. No teacher wishes to go back into the regular grade work, and the pupils express themselves as much pleased at the change."<sup>30</sup>

From the foregoing it seems safe to conclude that it is not possible, at the present time, to gather data on

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30. Chelsea, Mass.

the different results which could be designated typical. This conclusion is strengthened by the willingness of the supporters of the theory themselves to admit that such evidence as has been mustered together relative to the results obtained in existing junior high schools is not entirely satisfactory or conclusive. But they object to the method of determining the value of the theory, namely, by comparing the results procured in so-called junior high schools with those of the conventional school. This objection rests on the claim that very few, if any, real junior high schools exist.<sup>31</sup> Besides, it is maintained this institution has not been in existence long enough to have permitted many details to be worked out, which experience and experiment alone can evolve. Then, too, many present obstacles, such as lack of qualified teachers, proper equipment, and satisfactory building accommodations, must be removed; many superintendents and principals must be given a clear idea of the aim in view, of the true spirit of the movement, and of the necessity of a definite policy when planning the the establishment of a junior high school.

This objection is not aimed at the above-mentioned criterion of judging theories, but at the attempt to judge this particular theory by results obtained in institutions that do not include all the requirements of the theory. In other words the final test of the junior high school must be the results gained in a school in which all the essential features are provided and in which they are administered in a manner designed to achieve the desired results.

The supporters of the junior high school theory, while admitting the institution is still in the developmental stage, are convinced that the thoroughgoing junior high school, once it is established, will produce expected results. For they no longer entertain any doubt

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31. Koos, L. V., *op. cit.*, p. 26.

relative to the soundness of the theory or its workability. It is taken for granted by many that the theory has been generally accepted by the educators of the country. According to Ballou, superintendent of schools, District of Columbia, there is no longer any serious discussion of this question. The educational profession of the country has accepted the junior high school plan. And Briggs<sup>32</sup> declares: "The arguments for a reorganization of secondary education so as to provide some form of junior high school are now generally accepted as sound. The broad discussion and debate at teachers' meetings and in educational magazines a few years ago have given place to questions concerning the means of securing the best reorganization of the school system both as a whole and in its details."

The statistical data and opinions of superintendents, principals and teachers cited in this chapter at least indicate that particular junior high schools have produced better results than the traditional school. This augurs well for the new institution, especially when it is remembered that none of these schools has been completely reorganized according to the junior high school theory. When the concensus of opinion of many eminent educators is considered in connection with actual results indicative of the possibilities of a fully developed junior high school, the result is a strong argument in favor of thorough reorganization.

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32. *The Junior High School*, p. 322



## CHAPTER V

### THE JUNIOR HIGH SCHOOL IN THE CATHOLIC SCHOOL SYSTEM

The movement to add a new institution to the existing ones in the educational system in this country—an institution which shall find its place between the elementary school and the high school—has already passed through the stages of academic discussion and that of the consideration of working plans. It is now a fact. Although this institution has not yet taken final form, the laborious task has begun of working out, detail by detail, its specific purposes and the means by which these purposes are to be accomplished. The junior high school has been adopted and is now on trial. While its advocates are convinced that the junior high school theory is both sound and workable, the future alone can settle this question. The purpose of this chapter is to discuss the feasibility of the junior high school in the Catholic school system.

Whether education beyond the grades should be provided for all children is no longer an open question. The recent enactment of compulsory education laws, requiring children to attend school, either full or part time, up to their sixteenth year and in some instances until the eighteenth year, together with the change in public opinion regarding secondary education for the masses have practically settled this matter. "It is no longer a question of whether or not children should be given a high school education, but rather a question of where they should receive it."<sup>1</sup> The trend of Catholic educational discussion in the annual reports of the Catholic

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1. Flood, Rev. John E., *The Catholic Educational Review*, Vol. XX, No. 2, p. 66, Feb. 1922.

Educational Association, and the efforts put forth in the past few years to establish Catholic high schools indicate quite clearly that the Church intends to provide her children with the advantages of a secondary education without exposing them to the manifold dangers to faith that exist in non-catholic high schools.

If all children are to receive a secondary education, or at least be given the opportunity to receive a high school training, it is evident that the school must provide the different courses which the various classes of children need. A high school that offers nothing more than the college preparatory course may be willing to accept any child who desires to enter it, but it is not offering equal opportunity to all. In other words the same opportunity is not equal opportunity. The high school must take into consideration the future life work of the child and assist him in so far as it is possible to prepare for the particular field of activity in which he expects to earn his livelihood, contribute his share to society, and work out his salvation. The high school of today then has a twofold purpose, namely, to prepare for college those children, who will have the opportunity to continue their education and to qualify the others to take their place in the world. The problem is to determine the kind of school organization that will best serve this purpose.

There are two leading views today relative to the school and the accomplishment of its purposes. The one maintains the necessity of a complete reorganization, an entirely new arrangement of our educational forces; the other holds that the existing system of organization if properly administered is well able to satisfy all demands that may reasonably be made on the school. The weight of authority, and reason, if some fundamental assumptions are accepted, seem to favor the first opinion. Furthermore practice appears to be gradually conforming to the proposed plan of reorganization, in so far at least as the State schools are concerned. There are one

or more junior high schools in every State in the United States, but as far as could be ascertained no Catholic system has introduced the new organization.

The problem that confronts Catholic educators in regard to the junior high school seems to be: Should this institution be adopted in the Catholic system and is its adoption feasible? The first question to be solved is: Are the purposes, which the junior high school is expected to realize, desirable from a Catholic point of view and are they such as the school may reasonably be expected to accomplish? Should investigation show these purposes to be desirable and their realization a proper function of the school, it still remains to be determined whether the junior high school is capable of accomplishing them; whether it is the most economical plan of organization; and whether it is the best plan? The second question to present itself is: Is the junior high school feasible in the Catholic system involves a number of important administrative considerations.

The ends to be attained by the junior high school are without doubt very desirable. But it is not so certain that the school should be held responsible for the realization of all these purposes. There are other agencies which must bear a share in the work of guiding the child to the perfection of manhood. As noted elsewhere, however, the responsibilities of the school have necessarily been increased through the great industrial, economical and social changes of comparatively recent years.

Most educators, however, consider the aims of the junior high school to fall properly within the scope of the school's work.

Apart from this aspect of the question it is certainly the most natural thing in the world to seek a remedy for any recognized defect in the school. The accumulative argument set forth to prove the existence of a number of defects in the present plan of school organization

leaves no doubt that some repair work must be done or some new parts must be procured to replace those that no longer respond to apparent needs.

Under the existing plan of organization more time is consumed than ought to be necessary for the results obtained. Catholic educators seem to be fairly agreed in admitting this defect of the eight-four plan. Indeed, some leading Catholic educators believe that elementary education can be completed in six years. "With better teaching" says Bishop McDevitt, "with proper conditions in our schools, smaller classes, and a longer school term, the work that is now done in eight years, and done sometimes badly, can be done well in six years. Two years of school life can thus be saved for higher studies."<sup>2</sup> Brother John Waldron, treating of doing the work proper to the elementary school in six years, writes: "In many dioceses and especially where there is excellent and effective supervision, it can; but, frankly said, in some schools it cannot be done, as long as certain obstacles are there to impede the work."<sup>3</sup> At the convention of the Catholic Educational Association held in New Orleans in 1913, Msgr. Howard strongly defended a six year elementary course in a paper entitled, "The Problem of the Curriculum." And in 1919 the same matter was discussed by Fr. Henry S. Spaulding, S. J. He believes absolutely in a six year elementary school. He declared that: "While the printed records of their opinions and discussions may not be many, I wish to state that Catholic educators have for the last thirty years or more been decrying this jumble of educational methods."<sup>4</sup>

2. Cited from Burns, J. A., *Catholic Education*, p. 80. Longmans, Green and Company, New York, 1917.

3. Waldron, Bro. John, "How many grades should there be in the elementary school?" Ann. Report Catholic Educational Association, 1910, Vol. VII, p. 290.

4. "Readjustment of the Time Element in Education." Ann. Report, C. E. A. 1919, p. 82.

Granting that too much time is given to elementary education, what then is the remedy? Now it must be remembered that the centre of attack has been the seventh and eighth grades of the elementary school. However, theoretical discussion will never determine the amount of time necessary for the acquisition of an elementary education. Indeed it is not possible for all children to attain the same standard in the same number of years. For practical purposes it seems essential to adopt, at least tentatively, some definite standard of elementary school requirements. Several such attempts have been made.<sup>5</sup> When some standard shall have been accepted, actual trial alone will or can determine the amount of time the normal child will require for its attainment. In so far as this one question of saving time is concerned, it is difficult to see the necessity of an entirely new institution.

The causes of this prodigal expenditure of time are attributed to poor teaching, poor text-books, and the presence in the curriculum of a large amount of non-essential matters. The proper remedy for any defect is to remove its cause or causes. In this instance, better preparation of teachers, provision of text-books that are designed according to the best known methods, and a careful study of the content of the curriculum with the view of eliminating all non-essential subjects or particular portions of subjects appear to be the logical method of procedure. So, too, the so-called "fads and frills" and "odds and ends" can surely be dropped without the establishment of an entirely new institution. Merely to cut off two grades from the eight years now given to elementary education and to transfer the children to a

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5. Lyttle, E. W., *Should the Twelve Year Course of Study be Equally Divided Between the Elementary School and the Secondary School?* Proceedings, N. E. A., 1905, pp. 428-36. Also *Cleveland Report on the Six Year Course of Study*, Proceedings, N. E. A., 1908, pp. 627-28. And Howard, Rt. Rev. Francis W., "*The Problem of the Curriculum.*" Ann. Report C. E. A., Vol. X, pp. 132-47, 1913.

new institution styled the junior high school would probably result in a condition similar to the one caused by tacking a four year high school course on to an eight year elementary course. The reorganization of the elementary school must take place before, or at least simultaneously with earlier entrance into high school work.

If we assume the soundness of the psychological grounds upon which it is claimed that differentiation of work must begin at the end of the sixth year in school or at about the twelfth year of the child's life, some other form of organization than we now have seems to be necessary; for, as Briggs states, "even the beginning of differentiation is impossible in the usual elementary school."<sup>6</sup> While it is beyond the scope of this treatise to consider the psychological aspect of the question, it may be noted that the adolescent period of life begins earlier for girls than for boys, and that it is not reached by all individuals of the same sex at the same age. The demand for differentiation in work at the age of twelve based on the psychology of adolescence does not rest on a certain argument. There are other arguments, however, that urge differentiation at the end of the sixth school year.

The unduly large number of children who leave school at the end of the sixth, seventh and eighth grades is believed to be owing, in no small measure, to lack of provision on the part of the school to meet the particular needs of these children. Even the few who expect to continue their education through high school and college are detained unnecessarily long in elementary work. On the other hand, the children destined to enter upon their life's vocation at the close of their elementary school course find nothing in the present seventh and eighth grades that appeals to them as essential or even advantageous. This at least indicates the urgency of provid-

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6. *The Junior High School*, p. 17.

ing offerings in the seventh and eighth grades that will meet the needs of such children. When both children and their parents are convinced that the school is prepared properly to care for their natural abilities, interests and capacities, and that the school will, in the long run, do them more good than immediate entrance into some haphazardly chosen occupation, far more children, no doubt, will give more time to education. But the mere retention of children in school is not in itself an asset. There is danger that anxiety to prolong the school-life of all children will, under the guise of a false doctrine of interest, result in catering to the caprices and whims of some of them to such an extent as unwittingly to encourage loose, lazy habits of work, and at the same time to develop unstable, wavering, superficial characters. Unless the child profits by his stay in school, he is better off at work. There are many children undoubtedly engaged in occupations of one kind or another who would have been of greater benefit both to themselves and to society had they received a better education, or rather had the school provided the kind of education their individual needs demanded.

Another fact seems to support the contention that differentiation should begin earlier. The large amount of retardation is certainly due in part to lack of proper regard for the individual differences in children. It is a waste of time, money and energy to have children repeat work for which they are evidently not qualified. Then, too, different courses will be a powerful aid in discovering different capacities, tastes, interests and abilities, and enabling pupils to make a more reasonable choice of a vocation and of a preparatory high school course. No scale of measurement has yet been invented by which the amount of retardation obviated by the junior high school can be determined. Nevertheless the conviction is strong in the minds of many educators that it merits some credit for improvement in this respect.

Nor will the school be able to discover the different capacities of the child to an extent that will result in infallible guidance toward the correct vocation. But surely it will be far better able to direct the child, after testing his abilities, than such agencies as the street, child companions, and advertisements in newspapers and magazines. No one will deny the desirability of differentiated work in so far as it will contribute to the reduction of elimination and retardation and in so far as it will contribute to better preparation of children for their life's work.

While statistics are not available to show the exact amount of retardation and elimination in our Catholic schools, the similarity of our system with that of the State would naturally lead us to expect the existence of both these defects. Dr. McCormick, who examined the statistics available in 1911, said: "It would appear from the data we possess for our Catholic school system, that both classes of children (retarded and eliminated) are with us to an alarming extent."<sup>7</sup> In addition to the defects just mentioned, retardation and elimination, it must also be recognized that there is no more provision for individual differences in our Catholic schools than in the usual eight-four plan.

The junior high school will undoubtedly provide conditions for better teaching. Under this plan large numbers of children of approximately the same age are gathered together in the same building, and this fact permits a classification as homogeneous as possible. Evidently the nearer alike the children of each class are in capacity, ability and acquired experience, the easier the task of the teacher in furthering their education. With a group of this type any teacher should obtain better results than are possible in the ordinary eight grade elementary school. Better conditions for teaching,

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7. *Ann. Report C. E. A.*, Vol. VIII, p. 328 (1911).



all other things being equal, and a higher degree of scholarship on the part of the pupils will certainly result from better teaching.

Some remedy for the crowded conditions of our schools is an urgent necessity. It is most unreasonable to expect any teacher to do justice to every individual in a class of 100, or 80, or even 70 children.<sup>8</sup> Such a condition is not only an evil in itself, but a contributory cause to other evils of the schools; retardation, poor scholarship, and untimely elimination. There can be no doubt that congestion is an evil, and the purpose to remedy it most worthy of consideration and action. The junior high school, an entirely new institution, may not be the only cure for this particular malady of the elementary school, but it is one cure.

Besides relieving congestion, the segregation of children in the adolescent period of life is intended to provide conditions in which discipline, suited to their peculiar needs, may be more easily maintained. This aim in itself is undoubtedly good, for the child can hardly come to a proper appreciation of personal responsibility unless he is gradually made to rely upon himself. Now the difficulty of obtaining even "Passable behavior on the part of boys and girls in the upper grades of our eight-year elementary schools . . . is a matter of common knowledge. The struggle is often so arduous that there is evidence that sometimes the primary consideration in selecting teachers for and assigning them to these grades is the ability to police, rather than to instruct."<sup>9</sup> On the other hand, "it can hardly be denied that in this field (providing for the transition from total dependence upon the teacher to dependence on self) the junior high school is achieving one of its most marked successes."<sup>10</sup> Furthermore conditions of discipline are not only bettered

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8. Note: The existence of such conditions in our schools is reported in a letter from the superior of one of the large teaching communities.

9. Koos, L. V., *The Junior High School*, pp. 72-73.

10. Briggs, T. H., *The Junior High School*, p. 247.

for the adolescents, but marked improvement has also resulted in the elementary schools from which the seventh and eighth grades had been removed.

While we do not believe the discipline in our Catholic schools is such a difficult problem even in the seventh and eighth grades, there probably is reason to question the desirability of maintaining the kind of discipline suitable to childhood in these grades. None of us, it is true, ever become entirely independent of authority, still there is a difference between the dependence on authority on the part of the child and that of the adult. From childhood to manhood, there should be a gradual decrease in this dependence and a gradual increase of self-reliance. Whether this transition can be accomplished under our present form of organization is a question. In the past, it seems safe to say, it has not been accomplished. On the other hand, if the results experienced in State junior high schools are indicative of what may be expected of Catholic junior high schools, there is reason to believe that much may be hoped for in respect of proper discipline by establishing them in the Catholic system.

The necessity of vocational education at an earlier age is another problem that has received considerable attention in connection with the junior high school. The term, vocational education, is taken in its generic sense and includes trade training, vocational guidance, pre-vocational training and avocational training. There are a few instances in which trade training might reasonably be defended in the junior high school, but these instances are the exception rather than the rule. Besides the danger of arrested development in too early specialization, it seems impractical to provide the large amount of equipment, space and special teachers necessary for training in particular trades, in view of the very small number of pupils that would take up each trade.<sup>11</sup>

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11. Lutz, R. R., *Wage Earning and Education*, Cleveland Foundation Survey.

Adverting to the fact that in a junior high school of 1,000 boys and girls, there would probably be only five boys who are likely to become composers, Lutz says, "The expense for equipment, for the space it occupies, and for instruction renders special training for such small classes impracticable."<sup>12</sup> Vocational guidance, general pre-vocational education and some sort of training that will assist the pupil in the proper use of leisure time are generally accepted as proper functions of the junior high school. Catholic educators we believe, might well subscribe to these purposes as desirable if not entirely necessary functions of the school. It is true that at the age of twelve the average pupil has very restricted ideas regarding his future and a very incomplete conception of the different vocations.<sup>13</sup> If he has made a choice—and this would seem to be true of children even two or three years older—he is usually unable to give any intelligent reason for the choice made. Nevertheless, at the age of twelve children might well be instructed regarding the necessity of choosing a future occupation and given such knowledge and help as will serve them in making a choice when the proper time arrives.

There are a number of other purposes commonly ascribed to the new plan of organization, but examination of the literature on the subject shows clearly that none of them receives the frequent consideration of those already mentioned. Since all these less frequently mentioned aims are to be realized through the same features as the more commonly mentioned aims, we shall pass on to a consideration of these features. In this respect the most frequently mentioned and certainly the most common factor in practice, is departmental teaching. Many arguments have been offered in support of this method of teaching in the grades which, properly, belong to the

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12. *Op. cit.*, pp. 48-49.

13. Lewis, Ervin E., *Work, Wages and Schooling of 800 Iowa Boys*.

junior high school. A number of the identical arguments have been advanced in opposition to it. For instance, it is claimed that departmental teaching will result in increased interest and consequently in better work on the part of the pupils, while others maintain the result will be confusion of the pupils. The chief danger of departmental teaching in grades seven and eight is that the individual will not receive the personal attention he needs. Observations made in a number of schools in which this method prevails indicate a tendency to lose track of the individual. Furthermore the demand for a system of personal advisers is a mark of the weakness of departmentalization. Then, too, if the change from the one teacher plan to the many teacher plan at the end of the eighth grade is too abrupt and consequently bad, what is to be thought of such a change at the end of the sixth grade? There are no data or, at least, not sufficient data as to results that permit an accurate measurement of the value of departmentalization. While some form of partial departmental teaching seems imperative in a fully equipped junior high school, we believe full departmentalization is a mistake. The formation of the child's character requires that he receive considerable personal attention at the age of twelve or thirteen. It seems quite possible to work out a plan of partial departmental teaching for seventh and eighth grade pupils in which every class will be responsible to one teacher and one teacher responsible for every child in his or her class.

Promotion by subject is a feature of the junior high school calculated especially to reduce both retardation and elimination. It is a means of giving the pupil credit for work done in each subject and of avoiding the necessity of repeating work creditably finished on account of failure in one or two branches. There may be some difficulty in certain instances in arranging the program of studies, especially where the number of pupils in the same grade is small, but the advantages promised by this

plan of promoting seem to warrant its adoption. The practice of promoting by subject, though not yet universal, is rather common in junior high schools.<sup>14</sup>

Systematic supervision of the pupil's study will serve the very important purpose of teaching him how to study and at the same time will prevent no little waste of time. Moreover, it will aid the teacher greatly in recognizing individual differences in the pupils. There is no apparent reason to differ with the gradually increasing tendency to favor this mode of classroom procedure. It is considered most desirable. Details in practice show a wide variation, especially in regard to the amount of time that should be given to supervised study. But here again final settlement of details must wait upon the findings of experience and careful experimentation.

The most important feature of the junior high school relative to the realization of its purposes is the large number of pupils of approximately the same school standing that are gathered together in one building. Differentiated courses—the means of discovering individual differences as well as providing for them—seem to be impracticable, to say the least, in the ordinary elementary school where there are comparatively few children in the seventh and eighth grades. Furthermore large numbers are essential for homogeneous classification—the chief means of providing for better teaching and consequently better scholarship. Moreover economy of administration depends on the full use of the school equipment and of the time of special teachers. The expense of providing for the simplest kinds of manual training would seem to be prohibitive in a school in which there are only fifty or sixty boys in the seventh and eighth grades. The same is true of the equipment necessary for the teaching of domestic science. In a word a large body of pupils is the very foundation of the junior high school.

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14. Briggs, T. H., *The Junior High School*, p. 154.

The purposes of the junior high school are such, we believe, as will receive the approval of all Catholic educators. There may be room to question some of the means by which the junior high school is attempting to achieve these purposes. Some may not admit that all these purposes belong properly to the school, while others may still be convinced that all of them can be attained in the traditional plan of organization, if it is properly administered. It is, however, beyond the scope of this treatise to enter further into the theoretical discussion. Suffice it to say that the junior high school plan has been widely accepted as the best means of attaining the purposes generally accepted as proper aims of the school of a democracy. And even though it is impossible to show that the results obtained by schools of this type already in existence are all that was expected, still there is a certain general satisfaction with this institution and evident signs that it is being adopted by more and more systems.

It is beyond assumption to say that the junior high school can be introduced in the Catholic system, if the proper authorities, our bishops, pastors and educational leaders decide that it will improve the quality of Catholic education. In the past the church has never failed to give her children an education that properly prepared them for the social, economic and political conditions of their time. So today we have no doubt the church will meet all the conditions necessary to give her children the kind of education that is essential to prepare them for the present peculiar conditions of life. There are however a number of obstacles in the way of introducing the junior high school into the Catholic school system. These, however, cannot fail to yield to the united efforts of our devoted clergy, self-sacrificing religious men and women, and ever faithful laity.

Before setting forth what is believed to be a workable plan for the introduction of the junior high school

into the Catholic system, it is deemed necessary to state what the writer believes to be the essential features of this new institution. It must be noted that certain local conditions will make a large number of modifications imperative. The rural junior high school will necessarily differ in some respects from the junior high school in the town, or small city. In the large cities this institution will provide opportunities not possible in smaller communities. And even in large cities the different local conditions will probably call for some variations in organization. For these reasons it is proposed to offer only a general outline of the features of this school.

The junior high school is a separate division of the educational system functionally related to the elementary school on the one hand and to the high school on the other, to provide properly for the peculiar needs of adolescent children. The purposes of this school require some differentiation of work, promotion by subject, supervised study, especially prepared text-books, and some form of partial departmentalization. These features in turn demand a building suitably constructed and properly equipped; a large student body, which should include children of the seventh, eighth and ninth grades, and in some instances the tenth; an efficient principal and a qualified staff of teachers.

Assuming then the necessity of reorganization in the Catholic school system and that the junior high school plan is the best available, we suggest the following plan for its establishment:

Any plan by which this institution is to be established in the Catholic system must provide for a school unit larger than the parish. This requirement can be met by uniting two, three or more parishes, as conditions demand, into a junior high school unit of administration. This will not interfere in the least with the parish elementary school. It will of course reduce the number of grades and consequently the number of children in

these schools, but this should be an advantage in view of the crowded conditions. When the size of the district has been determined by the number of Catholic children in a given territory, the school should be located as centrally as circumstances will allow—in such a way if possible that no child will have more than two miles to travel to school. This distance is a little greater than Spaulding's<sup>15</sup> standard for the maximum distance for pupils to travel, but it is believed that Catholic parents and children, too, will readily recognize the difficulties of providing schools of this type in a small area, especially if the Catholics are few, and that they will readily make the little sacrifice demanded in the interests of religious education. The chief consideration in the formation of these districts is to obtain an attendance of from 400 to 600 pupils. Opinions differ on this question, it is true, and practice varies still more. Nevertheless it seems many advantages of this form of organization must be missed if the number is smaller, while on the other hand, if it is larger the work of the principal, the unifying agent of the school, can hardly be properly attended to.

The grounds should be ample for the amount of outdoor work to be done and for proper recreation. Different estimates have been made relative to the amount of ground necessary, but finally local possibilities must determine this matter. The building of course must conform to standard requirements in the matter of light, heat, ventilation, floor space per pupil, fire protection, etc., etc. But in addition to these standard requirements, the junior high school building should have a kitchen for domestic science work, a work room for manual training, a gymnasium and swimming pool, an auditorium for social affairs, and, in cases where it is

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15. Superintendent Spaulding thinks that a distance not exceeding one mile is desirable for children of junior high school age, and that the maximum distance should not exceed one and one-half miles. Cited from Briggs, T. H., *The Junior High School*, p. 271.



not in the immediate vicinity of a church, a chapel. The same space might readily be used as chapel and auditorium, provided the building is constructed with this intention in mind.

The problem of obtaining teachers for junior high schools has been and still is a most important consideration. In the Catholic system the teachers now occupied with seventh and eighth grade work would be the most available. The experience these teachers have had, supplemented with a special course on the junior high school, including a general treatment of its purposes, the means by which they are expected to be accomplished, the psychology of adolescence, and junior high school methods, would furnish our schools with teachers at least equal to those in the State junior high school, provided, of course, they have had adequate academic training. This arrangement would not call for more teachers. In some instances, as a consequence of equalizing the number of pupils in each class, consolidation might result in a saving of teachers. The chief difficulty in this respect seems to be the securing of male teachers for junior high schools in our system. The shortage of religious in practically all the teaching brotherhoods is only too well known. The discussions and suggestions in the meetings of the Catholic Educational Association on ways and means of fostering vocations for the teaching orders leave no doubt that many more teachers are needed even under present conditions.<sup>16</sup> There can be no doubt that sufficient vocations to the religious life exist, for "God, assuredly, in His unfailing providence, has marked for the grace of vocation those who are to serve

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16. Proceedings C. E. A. 1920, p. 217, "*The Need of Religious Vocations for the Teaching Orders*. Hayes, D. D., Rev. Ralph L., *Ibid.* p. 485. *Vocations for the Religious Life*. A Sister of Holy Cross, Notre Dame, Ind. *Ibid.* 1921, p. 301. *On Vocations to the Teaching Brotherhoods*. Sauer. Brother George N., S. M.

Him as His chosen instruments.”<sup>17</sup> It remains for all responsible for the direction of the young to make use of all the means suggested by those who have carefully studied the question of vocations to the teaching orders and then we may be sure there will be no shortage of teachers for our schools. “It lies with us,” continues the Pastoral Letter, “to recognize these vessels of election and to set them apart, that they may be duly fashioned and tempered for the uses of their calling.” All “who have the care of souls,” parents and teachers, are “charged” by the bishops “to note the signs of vocation, to encourage young men and women who manifest the requisite dispositions, and to guide them with prudent advice.”<sup>18</sup>

Then, too, the difficulty of securing men teachers may be overcome to some extent by enlisting the services of some of our young priests. We believe there are many who would find delight in school work; some, given the opportunity for professional training, would make excellent principals of either junior or senior high schools; others might prefer classroom work. Almost all assistant priests or curates could find a few hours during the week that could be devoted to the school with great profit to themselves as well as to the cause of Catholic education. If this future work in the school were kept in mind by those who are responsible for the preparation of candidates for the priesthood both in the minor and major seminaries, at the end of his course the newly ordained would certainly be well prepared academically for teaching. And it should not be impossible to devise a plan, should our bishops deem it advisable, whereby all priests who are to engage in school work would be permitted to spend one year, at least, at the Catholic Uni-

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17. *Pastoral Letter of the Archbishops and Bishops assembled in Conference, September, 1919*, p. 28. The N. C. W. C., Washington, D. C., 1920.

18. *Ibid.* pp. 28-29.

versity where, we believe, a course offering the necessary professional training would be gladly given by the university authorities.

In the standard junior high school, each grade will be divided into three, four or even five classes, composed of pupils as nearly equal as possible. The same subjects should be required in each class, but the course should be limited in such a way regarding time as to permit some elective subjects. These electives, it is believed, should be arranged in groups on the basis of the possible future occupations of the children. The child's elementary school record, his own desires, the wishes of his parents, and the opinion of his former teachers may be made the basis for determining the elective course he is to follow. Since this choice cannot be more than tentative, it should be possible for any child to change at the end of each semester. This arrangement will serve the two-fold purpose of testing each child's capacity for a particular vocation and of giving him a general view of the many different occupations in which men are engaged. In each course actual experience, as far as possible, should be added to the verbal instruction on the requirements for the particular vocation.

The chief considerations in the formation of the curriculum of the junior high school are to determine the subjects that will be taught and which shall be required or elective. The value of a subject in achieving the ultimate and proximate ends of education depends principally upon the matter treated and the method of presenting it. The subjects that are of general necessity for social integration and welfare, for individual culture, and for continued training in the fundamental processes should be obligatory. In addition to the required subjects different groups of electives will provide general basic courses leading to a professional, an industrial, an agricultural, or a commercial career. A domestic instead of an industrial arts course should be offered for girls.

Furthermore a number of extra-curricular or social activities will be a great benefit to all pupils.

The detailed planning of time schedules and the assignment of work to the teachers will require careful study and considerable experimentation. In general one teacher may be expected to handle the courses in Religion, English, and the social studies in the seventh and eighth grades. This teacher should be known as the class teacher and should be made responsible for each pupil of his class in all phases of the pupil's school life. Mathematics, industrial arts, domestic science, general science and the languages, though required subjects, are of such a nature that they will demand special teachers. The elective courses will necessarily require more specialized work and hence special teachers. This plan will provide better, it is believed, for the symmetrical development of the child than the one teacher for every subject plan. It will also make better provision for proper correlation of work, and at the same time avoid the danger of too early specialization. At the same time the child by coming into contact with different teachers in his elected course will be gradually introduced to the departmental method. Furthermore the fact that some of the studies found in the elective courses are properly secondary school subjects will serve to bridge the so-called gap between the present elementary school and the high school. The pupils who have passed through a junior high school of this type will be prepared to enter upon the work of the senior high school with as much ease as they pass from one grade to another in the lower schools. This condition should prove to be a remedy for the undue pupil mortality at the end of the first high school year.

It is unnecessary to treat of the spirit that should guide the religious teacher or the motives that should bring forth whole-hearted interest in his work. All our teachers have received ample preparation in this respect.

Bound by sacred vows freely taken to obey their superiors, they readily appreciate the necessity of accepting and cooperating with the plans laid down by the principal under the instruction of the diocesan superintendent. Since their motives in entering a teaching order are the highest that can actuate a teacher, viz., the love of God and the spiritual and temporal welfare of children, they seek no earthly reward but look forward to that eternal reward promised by Him Who knows all things. We may therefore reasonably expect that every such teacher will give the very best that is in him.

The administration of all junior high schools should be in the hands of the diocesan school board. The executive officer of the board, the diocesan superintendent, should have the same direction of these schools as he has of the elementary and senior central high schools. And the position of the pastor relative to the parochial school might be filled by a committee composed of all pastors whose parishes have been consolidated into a junior high school unit of administration. The management of the school and the entire work of supervision should be left in the hands of the principal, who, it is understood, will work in harmony with and under the direction of the diocesan superintendent. The principal should be free to devote his entire time to supervision and administration and not be hampered in the exercise of these duties by any obligation of teaching. This of course may not always be possible in practice but it is ideal and should be aimed at in all instances.

There are assuredly many obstacles which must be removed before this or any other junior high school plan can become a reality in the Catholic school system. The chief difficulties seem to be the location of the building, obtaining the necessary finances, and the securing of qualified teachers. The internal arrangement of the school, determining the courses of study, selecting textbooks, arranging a time schedule and many other details,

though by no means an easy task, may well be left to the knowledge and good judgment of the superintendent and his advisers. These matters can always be changed when more definite knowledge is obtained through experimentation and experience.

The most serious obstacle will be securing a site for the building that will permit a sufficiently large number of children to attend the school without having to travel too great a distance. In some places this difficulty may necessitate a special plan and even a sacrifice of some advantages of the organization. But as noted above in most instances, it seems safe to say, Catholic parents will readily realize that the inconvenience of distance is not to be compared to the advantages their children will receive in getting a sound religious training at the same time that their other educational needs are cared for in a much better manner than is possible without consolidation of our educational forces.

It is generally conceded that the cost of the junior high school will be greater than the cost of the elementary school. This does not mean the attainment of the same educational proficiency will cost more under the new plan. In fact it has been demonstrated that under the junior high school plan of organization a training in every way comparable with that obtainable under the eight-four system can be secured at less expense.<sup>19</sup> The purpose of the junior high school is to provide a better education. This obviously will entail a greater expenditure of money. If our schools are to survive, Catholic children must be given in addition to their religious training as good a preparation for their lives here below as they can obtain in the State schools. Our Catholic people upon whom the financial burden of the school must finally rest have never failed to support every worthy cause in the past and there is no reason to doubt that now and in the future they will willingly supply the

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19. Briggs, T. H., "*The Junior High School*," p. 84.

necessary money to provide their children with the kind of education demanded by present social conditions. Besides it has been shown that by providing their own schools, our people have actually been obliged to spend less money than would be the case if all our children were educated in the State schools. This of course is due to the self-sacrificing spirit of our devoted religious teachers whose salaries are far less, sometimes only about 1/6 as much as teachers in State schools receive. While this new type of school will necessitate an increased expenditure, there is no doubt that our people, once convinced their children will benefit in proportion to the outlay, will supply the funds for it.

### CONCLUSION

Reorganization of the State school system in accordance with the junior high school theory is taking place rapidly in all parts of the country. "It is not improbable that five years may see its inclusion in the majority of the schools of the country. Prof. Davis, of Ann Arbor, has investigated the junior high schools in the North Central Association territory, 1917-18, and has found that about one-fourth (2,931) of the accredited schools of the region contained this form of organization, and that about one-sixteenth (72) had been organized in 1917. The year 1918, Prof. Davis believes, will show an even greater increase. It is believed that the growth in the region for which he reports is typical of the whole country."<sup>20</sup> From conversation with the superintendent of schools, and the principal of the junior high school of the District of Columbia; a teacher in the junior high school in Holyoke, Massachusetts; and through communication with a member of the board of education in Racine, Wisconsin, the writer is informed that in these and other

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20. Report of the U. S. Commissioner of Education for the Year Ending June 30, 1918, p. 41.

places plans are crystallizing for the construction of one or more buildings especially adapted to junior high school purposes. It seems safe to conclude in view of these conditions that the junior high school plan of organization is destined in time to supplant the system now in use.

In the past the organization of our schools closely resembled the organization of the secular schools, and this condition was not always a matter of choice. In spite of the fact that many Catholic authorities long ago thought the eight-four plan unsound, "yet they decided to submit to the force of circumstances and adopt a plan that was in harmony with the public educational system."<sup>21</sup> In pointing out the similarity between our schools and the public schools, Dr. Howard remarks, "The eighth grade elementary system has been generally adopted in this country, and our parish schools have from necessity conformed with it."<sup>22</sup> There is no reason to question, we believe, that our schools must conform in a general way at least with the State schools. Now that the State schools have begun to work out a plan of reorganization which substantially harmonizes with the views of many Catholic educators relative to sound pedagogical principles and that the Church has undertaken to provide secondary education for all her children, the time seems opportune for a reorganization of our schools on these same principles.

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21. Spaulding, S. J., Rev. H. S., *Readjustment of the Time Element in Education*, C. E. A. Proceedings, 1919, p. 83.

22. C. E. A. Proceedings, 1913, p. 137.



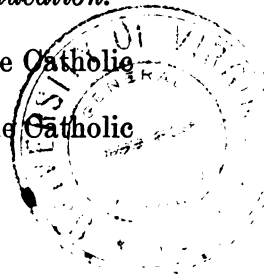
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**The Curriculum**  
**OF THE**  
**Catholic Elementary School**

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**A DISCUSSION**  
**OF ITS PSYCHOLOGICAL AND**  
**SOCIAL FOUNDATIONS**

**BY**  
**GEORGE JOHNSON**

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**A DISSERTATION**

*Submitted to the Faculty of Philosophy of the Catholic  
University of America in Partial Fulfillment of  
the Requirements for the Degree of  
Doctor of Philosophy*

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**WASHINGTON, D. C.**

**1919**

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## INTRODUCTION

The curriculum is the fundamental element in a school system. Upon it everything else, administration, supervision, methods of teaching, testing, depends. It is the concrete embodiment of the school's ideals; in it are implied the changes the school aims to effect in the mind and heart of the child in order that he may be led out of the Egyptian bondage of his native tendencies into the Promised Land of his social inheritance. To it the teacher turns for guidance and in it finds a means of avoiding the indefinite and haphazard; it serves the supervisor as a norm for judging the quality of the teaching; it is the basis of the choice of textbooks. It is the pivot upon which the entire system turns.

Hence the importance of discovering the principles that should underlie the curriculum of our Catholic elementary schools. Without the light of these principles, practical administration is handicapped and must of necessity be content with half-measures. A sound theory is the most practical thing in the world, and the present discussion is undertaken with the hope of at least pointing the way to such a theory.

The program of the modern elementary school embraces a great number of topics that were not found there a generation ago. This is not due entirely, as some charge, to the fads of educational theory, but largely to the operation of social forces. The history of education reveals how the schools change from age to age to meet the needs of society. Education is preparation for life and it is but natural to expect that the conditions of life at any given time should influence educational agencies. However, the school tends to lag behind in the march of progress. It becomes formal, canonizing subject-matter and methods that have proven valid in the past and according only tardy recognition to innovations. Modern educational philosophy, in the light of the development of social science, would overcome this inertia and adopt a more forward-looking policy. The school is to be regarded as a means of social control. It shall represent the ideal in social conditions and imbue the child with an intelligent discontent with anything short of this in actual life. This development of educational thought is of the deepest importance for the Catholic school. It means that Catholic education must work out a practical social philosophy of its own, and not be satisfied to follow where blind guides may lead.

An analysis of the present condition of society reveals the existence of three major phenomena. First, the prime characteristic of present-day civilization is industrialism. The last century has witnessed developments in industrial processes that have completely revolutionized the conditions of living. The coming of the machine has changed the face of the earth. It has affected every phase of human life and has introduced problems of the deepest import. Since in the development of the mechanical processes there was a tendency to lose sight of the deeper human values, great evils have arisen in the social order, and these have fostered the second phenomenon, namely, the universal discontent with present conditions and the zeal for social reform. Because industrialism tends to beget materialism and because the philosophy of the last 400 years has tended to irreligion, this reform is being sought by measures that are purely secular and humanitarian. Religion as a force for human betterment receives but scant consideration from modern social science; it may be a contributory factor, but its importance is but secondary.

The Catholic school must meet this condition by insisting always on the essential need of religion, by applying the force of religion to social problems and by taking cognizance of the great fact of industry. In other words it must adjust the child to the present environment and interpret unto him the Doctrine of Christ in such manner that he will understand its bearing on his everyday problems and realize that in it alone can be found the means of salvation, temporal as well as eternal.

However, in striving to make the school meet present needs, there is danger of becoming too practical and utilitarian. Secular education is prone to despise cultural values. In its zeal to stamp out individualism, the modern school bids fair to destroy the individual. The doctrine of formal discipline is being generally scouted and the cry is for specific education. Yet, an examination of the psychological arguments that are alleged against the doctrine and of the experiments that have been made in relation to the transfer of training, seems to indicate that conclusions have been too hasty. Though the effects of formal discipline have been exaggerated in the past, the fact has yet to be conclusively disproven. Culture, or the building up of individual character, is best accomplished by means of general and not specific training, though the influence of practical, every-day forces should not be despised in the process.

There is no room in the present system of things for a program of elementary education that is narrowly conceived for the benefit of those who will receive a higher schooling. The elementary school has an independent mission of its own. Its aim should be to give all the children that enter its doors a real education. This does not mean that it should attempt to teach all that a higher school would teach, but, with due regard for the limitations of the child's mind, it should offer him such fundamental knowledge of God, of man and of nature, as will afford the basis of a character capable of the best religious, moral and social conduct.

It is along these lines that the present study is conducted. Specific applications to the individual branches are beyond its scope, nor does it attempt to work out a system of correlation of studies. These are practical conclusions that can be deduced from the general principles set forth. The aim is to discover a working basis for the making of the curriculum for the Catholic elementary school, that it may be in a better position to accomplish its mission in the midst of modern conditions and be freed from the tyranny of objectives that are immediate and merely conjectural.



## CHAPTER I

### THE DEVELOPMENT OF THE ELEMENTARY SCHOOL CURRICULUM IN THE UNITED STATES

One of the favorite criticisms directed against American elementary education is that in attempting to do everything, it succeeds in doing nothing. University professors, business men, lawyers, doctors and even some teachers vie with one another in lauding the good old days of the three R's and in decrying the faddism that has loaded the curriculum of the elementary school with an astounding amount of material that does not belong there. They tell us that the modern child upon completing his schooling is scatter-brained and inexact; that he is poor in spelling and quite helpless in the face of the simplest problem in arithmetic. This they ascribe to the fact that instead of being trained in the school arts, he is forced to listen to a great number of superficial facts concerning nature, the care of his body, the history of Europe; that instead of being exercised in steady and sustained effort, he is entertained and amused by drawing, music, manual training and industrial arts. The schools, they tell us are defeating their purpose by attempting things that are beyond their scope.

It might be interesting to make a study of the alleged basis of this criticism, namely, the inefficiency of the average graduate of the elementary school, and to discover whether it has any substance or is just an easy generalization from isolated instances. Yet whatever might be the result, it would not argue in the direction pointed by the critics. We cannot return to the old formal curriculum, for the simple reason that such a curriculum would be utterly inadequate under present conditions. The mission of the elementary school is not mere training in the use of the tools of learning. The elementary school period is the season of planting, of germination, of development. It is a season of gradual awakening, during which the mind of the child becomes more and more cognizant of the life that surrounds it. It is a season of preparation for life, and the more complex life is, the more detailed must be the preparation. The educational thought of the day goes even further and maintains that the school is more than a preparation for life, that it is life itself, and must of a consequence include all of life's elements, at least in germ. It must touch all of

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life's essential interests and must prepare for those eventualities that every individual must meet. If the modern curriculum is varied beyond the dreams of an older generation, if it refuses to confine itself to the three R's, it is not because arbitrary fad holds the rein, but because conditions of life have changed and in changing have placed a greater responsibility upon the lower schools. The history of education in the United States shows how one study after another has been admitted into the schools under an impulse that came, not from some pedagogue with a fad to nurse, but from the recognition of very evident social needs.

The school program of Colonial days was a very jejune affair. Only the rudiments of reading and writing were imparted in the Puritan schools of New England, and very little more elsewhere through the colonies. Those were pioneer days, days of hardship and danger when men labored hard and found little time for the refinements of life. There was a new country to be reclaimed, hostile savages to be warded off, an urgent need for food, clothing and shelter to be satisfied. Yet some learning was requisite even in those hard circumstances. First of all, religion played a prominent role in the lives of the colonists. In Europe, the religious controversy subsequent to the Protestant Revolt waxed ever warmer through the seventeenth century and reflected itself in colonial life. For the most part, the colonists were refugees from religious persecution or from circumstances that interfered with the free following of the dictates of conscience. They brought with them, whether they were the Catholics of Maryland, the Quakers of Pennsylvania or the Puritans of New England, strong religious prejudices and preoccupations.<sup>1</sup> There were religious books, tracts and pamphlets to be read; hence the necessity of learning to read. As early as 1642, a Massachusetts enactment gave selectmen the power to investigate as to the education of children and to impose fines on parents who refused to provide schooling.<sup>2</sup> Under this law, the duty of educating their children devolved upon the parents; teachers where they could be found, were more or less on a level with itinerant journeymen. In 1674, a law was passed requiring the towns to maintain schools. The preamble states explicitly the reason of the law:—"it being one chief point of the old

<sup>1</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, Boston, 1912, p. 67.

<sup>2</sup> *Ibid.*, p. 59.

deluder Satan, to keep men from a knowledge of the Scriptures.”<sup>3</sup> Reading texts were of a religious character, as for example, the horn book and the primer; the catechism which concluded the primer was considered of prime importance. The chief aim was to give the children such training in reading as would enable them to read the Bible and follow the lines of religious controversy.

The legal and commercial status of the colonies likewise necessitated ability to read, as well as some skill in writing. From the very beginning, some sort of legal code was demanded, to make for solidarity and protect the group from external encroachment and unscrupulousness within. Legal documents must be drawn up, must be scrutinized and understood. The transfer of property must be safe-guarded. Moreover there was an increase in commercial activity, in barter between the colonies and trade with the mother country.<sup>4</sup> These facts operated particularly in favor of writing, which lacked a universal religious sanction. In the beginning, these phases of instruction were separated.<sup>5</sup> There were so many different styles of penmanship that the teaching of it called for considerable skill, and it was exceedingly difficult to find a good master.<sup>6</sup> Out of this condition developed the “double-headed system” of reading and writing schools.<sup>7</sup>

The Catholic schools of the period followed pretty well the course described above. The mission schools made more provision for industrial education, as we see from the records of the missions of New Mexico, Texas and California.<sup>8</sup> But for the rest, outside of instruction in the catechism and bible history, the Catholic schools differed little from the others.

It was only well into the eighteenth century that spelling, grammar and arithmetic came into their own as school subjects.<sup>9</sup> Parker sums up the situation in the following words; “The curricu-

<sup>3</sup> *Ibid.*, p. 60.

<sup>4</sup> Carlton, Frank Tracy, *Education and Industrial Evolution*. New York, 1908, p. 21.

<sup>5</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

<sup>6</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. New York (Columbia University Publication), 1911, p. 78.

<sup>7</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

<sup>8</sup> Burns, J. A., *The Principles, Origin and Establishment of the Catholic School System in the United States*. New York, 1912, pp. 42, 47, 52, 58.

<sup>9</sup> Bunker, Frank Forest, *Reorganization of the Public School System*. United States Bureau of Education Bulletin, 1916, No. 8, p. 3.

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lum of the American elementary school down to the American Revolution included reading and writing as the fundamental subjects, with perhaps a little arithmetic for the more favored schools. Spelling was emphasized toward the end of the period. The subjects that had no place were composition, singing, drawing object study, physiology, nature study, geography, history, secular literature, manual training."<sup>10</sup>

In 1789, arithmetic assumed an official place in the curriculum. European educational tradition of the seventeenth century did not consider arithmetic essential to a boy's education unless he was "less capable of learning and fittest to put to the trades." To the subject attached all the odium which in those days was suggested by practical training. The minds of the colonists were colored by this tradition. Of course, settlers like the Dutch of New York, who were come of a commercial nation, and who sought these shores in the interest of commercial enterprise, could not afford to neglect arithmetic.<sup>11</sup> Even here and there throughout New England, arithmetic was taught, though there is little specific mention of it in the records. It was sometimes part of the program in the writing schools. In 1635, a school was established at Plymouth, in which a Mr. Morton taught children to "read, write and cast accounts."<sup>12</sup> Arithmetic was not required for college entrance before the middle of the eighteenth century. There is mention of it at times in teacher's contracts, coordinately with reading and writing. In 1789, the teaching of reading, writing and arithmetic was made compulsory in both Massachusetts and New Hampshire. It is not unreasonable to suppose that these laws represent the legalizing of a practice already more or less prevalent.

The principal aim of the teaching of arithmetic in the colonial schools seems to have been the satisfying of the needs of trade and commerce. Authors of the texts used made this very explicit. James Hodder is induced to publish "this small treatise in Arithmetik for the compleating of youths as to clerkship and trades" (1661). The title page of Greenwood's arithmetic, published in 1729, reads "Arithmetik, Vulgar and Decimal, with the Application thereof to a Variety of Cases in Trade and Commerce." A

<sup>10</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 84.

<sup>11</sup> Monroe, W. S., *Development of Arithmetic as a School Subject*, United States Bureau of Education *Bulletin*, 1917, No. 10, p. 7.

<sup>12</sup> *Ibid.*, p. 9.



ciphering book prepared in Boston in 1809, bears the title, "Practical Arithmetic, comprising all the rules necessary for transacting business."<sup>12</sup> After the Revolution, when the colonies had been welded together into a nation and a national currency was established, the need for skill in arithmetic was everywhere recognized, and thenceforth the subject developed steadily.

With the close of the War of 1812, there began a new era in the social, economic and industrial life of our country. The war had demonstrated that the new nation could not perdure unless it developed strong and vigorous institutions of its own. It had achieved complete independence of any foreign domination; it must now prove itself self-dependent. The result was a marvelous commercial and industrial evolution. Only shortly before, the machine had revolutionized European industry; it now made its appearance in America. Immediately there was a shift from an agrarian to an industrial basis. Large cities grew up and specialized labor was introduced. Hand in hand with the benefits that attended this change, came the host of evils already prevalent in Europe—poverty and unemployment, poor housing and unsanitary living, insecurity of finance and exploitation of labor.

The reflex of these conditions at once became evident in the schools. Everywhere it was the sense of thinking men that in education rested the hope of American institutions. There came a demand for free, centralized American schools. The authority of religious bodies in matters educational was gradually undermined. Over in Europe, the churches had already lost their hold upon the schools and strong state systems were growing up. Education was assuming a secular aspect and at the same time coming to play a more comprehensive role in human life. A great body of educational doctrine appeared, based on the thought of men like Locke, Comenius and Rousseau. There was a reaction against the exclusiveness and formalism of the classical education and a demand for schooling that would be more according to nature and the exigencies of the age.

After the hard times of 1819–1821, there was an insistent demand for schools supported by public tax. This demand was voiced by the labor unions and the great humanitarian movements of the time. Education must forever remain inadequate, unless it

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<sup>12</sup> *Ibid.*, p. 15.

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be transferred from a charity to a rate basis.<sup>14</sup> When religious control went by the board, the teaching of religion went with it; not that schoolmen like Horace Mann did not consider religion a matter of vital importance to the life of the nation, but because they deemed it outside the scope of the school, which to their thinking was a secular enterprise. The teaching of religion could well be left to the churches.<sup>15</sup>

During this period great changes were made in the curriculum. The work of the Prussian schools was studied by Stowe, Barnard and Mann, and they inaugurated reforms in line with their observations. The school must be brought closer to life. These leaders echoed the teaching of Rousseau and Pestalozzi, and in answer there came changes in administration, method and subject-matter. In 1826, geography became a required study. There had been little, if any, geography in the early schools, for the interests of the previous generation had been local and circumscribed. But the great territorial changes that took place from 1789-1826, the purchase of Florida and Louisiana, the opening up of the Rockies after the Lewis and Clarke expedition, and the settlement of the Great Northwest, stimulated interest in the geography of this continent. Moreover, after the War of 1812, our foreign commerce began to develop, the Monroe Doctrine was formulated and as a consequence there was need for a more comprehensive knowledge of the lands beyond the seas, of South America and the Far East. The principal countries of the world, their characteristics and the condition of their inhabitants must become matters of common knowledge, not for reasons of mere curiosity, but because these things affected our own national life.<sup>16</sup>

Stimulus had been given to the study of geography by Comenius, who would have children in the vernacular schools learn "the important facts of cosmography, in particular the cities, mountains, rivers and other remarkable features of their own country."<sup>17</sup> Rousseau advocated geography as a necessary part of science instruction.<sup>18</sup> To Pestalozzi belongs the credit of inaugurating the beginnings of modern geography. Prior to his time, geography had been of a dictionary-encyclopedic type. The geogra-

<sup>14</sup> Carlton, Frank Tracy, *Education and Industrial Evolution*, p. 28.

<sup>15</sup> Shields, Thomas Edward, *Philosophy of Education*. Washington, D. C., 1917, p. 405.

<sup>16</sup> Boston Board of Supervisors. *School Document*, No. 3, 1900.

<sup>17</sup> Comenius, John Amos, *School of Infancy*, Vol. VI, 6, p. 34.

<sup>18</sup> Rousseau, *J. J. Emile*. Appleton Edition, p. 142.

phy of Morse, published in 1789, contained a great mass of information such as is generally found in encyclopedias; the Peter Parley books were the same in content, though they were so arranged as to be interesting to children.<sup>19</sup>

It was Carl Ritter (1779-1859) who revolutionized the teaching of geography. He learned geography from Pestalozzi and was imbued with Pestalozzian principles. He developed the principle that geography is the study of the earth in its relation to man and insisted upon home geography as the proper method of introducing the child to his natural environment. This type of geography was fostered in the American schools by Col. Parker (1837-1902).<sup>20</sup>

History began to find favor as a branch of elementary education about 1815. Before that time it was taught incidentally to geography and literature. However when the generation of the Revolution began to disappear and the memory of olden days grew dim, there came an interest in the vanishing past of the country. Moreover great numbers of strangers were coming to these shores in search of a new home. If these immigrants were to take a real part in the life of the nation and contribute to the perpetuation of the ideals for which the fathers had so nobly striven, they must have a knowledge of the trying times that were gone and of the circumstances which had inspired American principles. In 1827, Massachusetts made history mandatory as a branch of the curriculum "in every city, town or district of 500 families or householders." New York soon followed the example and it was particularly well received by the newer states.<sup>21</sup>

The history taught in the beginning was the history of the United States. In 1835, the Superintendent of Schools in New York said, "The history of foreign countries, however desirable it may be, cannot ordinarily enter into a system of common school education without opening too wide a field. It is safer in general to treat it as a superfluity and leave it to such as have leisure in after life." It is interesting to note the change in modern educational thought, according to which it is impossible to give an ade-

<sup>19</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 341.

<sup>20</sup> *Ibid.*, pp. 343-349.

<sup>21</sup> The influence of the doctrines of Spencer and Herbart had much to do with the fostering of historical instruction in the schools. The former advocated it as descriptive sociology and the latter regarded it as the source of social and sympathetic interest and as of primary moral value.

quate idea of American History, without first treating in some fashion, its background in Europe.<sup>22</sup>

The anti-slavery agitation preceding the Civil War also provoked great interest in history, both sides of the controversy looking to the past for a substantiation of their claims.<sup>23</sup>

The introduction of music was due to influences other than pedagogical. The Puritans had looked askance at music as being frivolous and worldly; there was none of it in the schools which they dominated. Around 1800, popular interest in music began to grow and singing societies were formed in different centers. In 1830, William C. Woodbridge delivered a lecture on "Vocal Education as a Branch of Common Instruction," and in 1836, Lowell Mason of the Boston Academy of Music succeeded in persuading the Select School Committee of Boston to adopt a memorial in favor of music. In 1837, the board resolved to try the experiment and in 1838, appointed Mason, supervisor of Music for the Boston schools. Other states followed this lead and music gradually became part of elementary education.<sup>24</sup>

There were precedents from Europe to help the cause. Music was an integral part of German education and men like Barnard and Mann were indefatigable in its defense. German immigrants brought with them a love of song and the great singing societies were in vogue. The schools, at first loath to admit the branch, finally accepted it for its disciplinary value.<sup>25</sup>

Naturally, because of the circumstances of pioneer life, the colonists would have little interest in drawing. Franklin noted its economic importance and included it with writing and arithmetic. Over a century elapsed before popular interest was awakened.<sup>26</sup> The First International Exposition in 1851, by demonstrating the inferior quality of English workmanship, when compared with continental, convinced the manufacturing interests of the importance of drawing; for drawing was taught on the continent but not in England. Influence was brought to bear on the Massachusetts legislature in 1860, to make drawing a permissive study.<sup>27</sup>

<sup>22</sup> Johnson, Henry. *The Teaching of History*. New York, 1916, pp. 127-130.

<sup>23</sup> Boston Board of Supervisors. *School Document No. 3*, 1900.

<sup>24</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 38.

<sup>25</sup> Hagar, Daniel B. *National Educational Association Proceedings*, 1885, p. 17.

<sup>26</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 20.

<sup>27</sup> *Ibid.*, p. 21.

The French Exposition of 1867 showed how English workmanship had improved with the introduction of drawing into the English schools. The result was that in 1870, the Massachusetts legislature passed a law making drawing mandatory in the schools. Pennsylvania, Ohio and California made similar laws at the time and other states soon fell into line.<sup>28</sup>

Popular interest in Physical Education is of comparatively recent date. Men who worked the live long day in the clearings would scarcely see the need of any artificial exercise. But when the industrial changes of the early nineteenth century came and urban life developed, the necessity for some sort of physical training became more and more apparent. The example of the German schools was noted. The German Turners came with their gymnastics and the Fellenberg movement preached its doctrine of exercise. The appeal of the latter was broader and met with greater sympathy, for exercise does not require the same output of energy nor necessitate the same training as gymnastics. The movement received great impetus from the development of physiology and hygiene about 1850. There was a decline of interest with the Civil War, but in the 80's the popularity of the subject was revived, largely through the influence of such organizations as the North American Gymnastic Union, the Y. M. C. A. and the American Association for the Advancement of Physical Education.<sup>29</sup>

After the Civil War, there came a greater appreciation of the relations of the school with industry. The new industrial conditions afforded very little training for hand and eye. The specialization that was so general, did little to develop manual skill. Business and industry became interested in the possibility of manual training in the schools.

The Centennial of 1876, at Philadelphia, displayed the work of Sweden and Russia to such good advantage, that there was at once inspired a movement to incorporate their methods of manual training into the American schools. In 1879, the St. Louis Manual Training School was opened under the direction of C. N. Woodward. In 1884, Baltimore opened the first manual training school supported by public funds. Industrial institutions adopted the

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<sup>28</sup> *Ibid.*, p. 23.

<sup>29</sup> *Ibid.*, p. 64.

Fellenberg plan. All of these were secondary schools. In 1887, manual training was introduced into the public schools of New York.

The schools opposed the movement on the ground that it was not fostered by the people, but by "a class of self-constituted philanthropists who are intent on providing for the masses an education that will fit them for their sphere."<sup>30</sup> However, the Froebelians favored the movement, for manual training offered a splendid means of expression. Gradually the philanthropic basis gave way to an intellectual one. Murray Butler said in 1888, "It is interesting to note that an organization founded as a philanthropic enterprise has become a great educational force and has changed its platform of humanitarianism to one of purely educational reform and advancement."<sup>31</sup>

The changing economic and social conditions of the last century were accompanied by drastic changes in home life. Home industry disappeared and even the home arts suffered when women took their places in the ranks of the wage-earners. The school must supplement home training. Skilful agitation resulted in the introduction of sewing and cooking for girls, and though there was a great cry of "fad," there were so many unanswerable arguments from actual conditions, that the success of the movement was assured, and today, the place of the domestic arts in the curriculum is being gradually conceded.<sup>32</sup>

It was the conviction of schoolmen rather than outside pressure, that made Nature Study a part of the curriculum. The Oswego schools, which represented the first considerable introduction of Pestalozzianism into the United States,<sup>33</sup> systematized object teaching and developed a course in elementary science. Superintendent Harris furthered the movement in the schools of St. Louis and arranged a very highly organized and logically planned course.<sup>34</sup> In 1905, the *Nature Study Review* was founded. This publication, edited by trained scientists gave a new turn to the movement.

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<sup>30</sup> Clark, J. E., *Art and Industry*. United States Bureau of Education, 1885-89, Vol. II, p. 917.

<sup>31</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 32.

<sup>32</sup> *Ibid.*, p. 35.

<sup>33</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 330.

<sup>34</sup> *Ibid.*, pp. 333-334.

Science may be defined as completely organized knowledge, but knowledge completely organized cannot be given to children. This was the fault with Dr. Harris' course. Children should learn a great number of intimate things about nature and their information should be based on nature and not simply conned by rote. Later on as students in higher schools they may make the detailed analysis and classification of their knowledge which is necessary for the discovery of underlying general laws. This is natural science in the real sense of the word, but it is unsuited to the elementary school, where not science but the study of nature is in order. Nature Study aims at giving "the first training in accurate observation as a means of gaining knowledge direct from nature and also in the simplest comparing, classifying and judging values of facts; in other words to give the first training in the simplest processes of the scientific method."<sup>35</sup>

Of course there are practical reasons for teaching Nature Study in the schools. Pestalozzi advocated observation and object teaching for the purpose of sharpening perception. But over and above this, the knowledge of nature and the awakening of interest in natural science have a social value. No man who is ignorant of the rudiments of science can claim to be educated today. Herbert Spencer's essay, "What Knowledge Is Most Worth," had a tremendous influence in this country, though it was intended primarily as an attack on the strongly entrenched classicism of the English secondary schools, and it went far toward bringing about the introduction of science into the elementary schools.<sup>36</sup>

Reading and literature offer another argument in favor of Nature Study. The shift of the population from the country to the city and the universal preoccupation with the problems of urban life, has resulted in the appearance of a generation that is stranger to the charm of wood and field, to whose mind birds and flowers are objects of indifferent interest. Naturally, when these children meet with allusions to nature in literature, they miss the real meaning and only too often read empty words. Dr. G. Stanley Hall, in an investigation of the content of children's minds, found a surprising ignorance of some very commonplace objects

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<sup>35</sup> Quoted from the *Nature Study Review*. By Parker, Samuel Chester, "The History of Modern Elementary Education," p. 340.

<sup>36</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 338.

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among Boston children.<sup>37</sup> These children would not have the necessary mental content to apperceive the meanings pervading literature and could never acquire good literary tastes.

From this brief review, it can be seen that every new subject, with the possible exception of nature study, that has been introduced into the curriculum, has been fostered by definite social needs and not by the dreams of educational theorists. Even Nature Study answers real practical demands. Not a single subject can be dispensed with, if the elementary school is to perform its proper function in American life. The schools of other nations are essaying quite as much. Over and above the three R's, the English schools teach drawing, needlework, singing, physical training, geography, nature study, history and a surprisingly complete course in religious instruction. The French and German curricula are quite as crowded.<sup>38</sup> The changed conditions of modern living must be borne in mind by all who would criticize educational procedure. The evolution of industrial society forever precludes a return to the methods of the past. When society was less complex, much could be accomplished by the agencies of informal education, particularly by the home. Today these agencies are unequal to the task and the burden has been shifted to the school. If the school is to be a real educative agency, it must meet this growing responsibility.

Yet the fact that new subjects were only too often introduced haphazardly and with little attempt at correlation while obsolete matter was not always eliminated has brought about an overcrowding of the curriculum. Lack of adequate arrangement of subject-matter affects the quality of the teaching and operates to bring the new subjects into disrepute with those who expect the schools to provide them with clerks and accountants who are capable of a certain amount of accuracy and speed in their work.

Moreover there have been great changes in the content of the single subjects. Arithmetic has changed to meet modern requirements, but very often continues to insist on applications and processes that have lost their practical value and are preserved merely

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<sup>37</sup> *Pedagogical Seminary*, Vol. I, pp. 139-173. Among other things, 72.5 per cent of these children had never seen a bluebird, 87.5 per cent had never seen growing oats, 87 per cent had no knowledge of an oak tree, 61 per cent had never seen growing peaches, etc.

<sup>38</sup> Payne, Bruce R., *Public Elementary School Curricula*. New York, 1905, pp. 107-156.



for disciplinary purposes.<sup>39</sup> Geography has been encumbered with a discouraging mass of astronomical, mathematical and physiographic detail that could not be properly included in the modern definition of the subject. History is no longer content to tell the story of our own country to seventh and eighth grade pupils, but seeks entrance into the program of every grade and would include the entire past. Reading and writing have branched out into formal grammar, composition, literature, language study and memory gems. Manual training has developed into industrial arts; with nature study has come elementary agriculture. The result is confusion, nerve-racking to the teacher, puzzling to the child and disastrous for the best interests of education.

It was at the Washington meeting of the Department of Superintendence of the National Educational Association, in 1888, that President Eliot in his address, "Can School Programs be Shortened and Enriched?" first brought to focus the question of reorganizing American education. Among other things he asserted the possibility of improving the school program. In 1892, at the suggestion of President Baker, of the University of Colorado, the National Council appointed a Committee of Ten, under the chairmanship of President Eliot, to examine into the subject matter of secondary education for the purpose of determining limits, methods, time allotments and testing. The report while dealing ex professo with secondary education, "covers in many significant respects, the entire range of the school system."<sup>40</sup> The report provoked wide study and comment not only at home but abroad. In 1893, the Department of Superintendence appointed a Committee of Fifteen on elementary education. Its work was divided into three sections—the training of teachers, the correlation of studies and the organization of city school systems. Each sub-committee prepared a questionnaire which was sent to representative schoolmen throughout the country and the results reported at the Cleveland meeting in 1895.<sup>41</sup>

The sub-committee on the Correlation of Studies worked under the chairmanship of Dr. Harris, later Commissioner of Education.

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<sup>39</sup> Monroe, W. S., *The Development of Arithmetic as a School Subject*, p. 148.

<sup>40</sup> *Report of the Committee of Ten*. National Educational Association Proceedings, 1893.

<sup>41</sup> Bunker, Frank Forest, *Reorganization of the Public School System*, p. 50. *Report of the Committee of Fifteen*. New York, 1895, published by the American Book Company.

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Dr. Harris' report has become one of the most important documents in American educational literature. Yet it failed to suggest anything immediately workable in the way of a solution of curricular difficulties. "Dr. Harris set himself the task of setting forth an educational doctrine—the task of formulating guiding principles that underlie educational endeavor. He therefore pushed the study of correlation beyond a mere inquiry into the relief of congested programs by means of a readjustment of the various branches of study to each other, to a more fundamental inquiry, viz., What is the educational significance of each study? What contribution ought each study to make to the education of the modern child? What is the educational value of each study in correlating the individual to the civilization of his time?"<sup>42</sup>

In 1903, at the suggestion of President Baker, a committee was appointed to report on the desirability of an investigation into the Culture Element and Economy of Time in Education. The committee set out to determine the proper period for high school education and the devices already in use for shortening the college course. A preliminary report was made at Cleveland in 1908.<sup>43</sup> The Committee was increased to five members and presented a brief report at Denver in 1909.<sup>44</sup> In 1911, President Baker presented the conclusions he himself had reached.<sup>45</sup> Among other things, he stated his belief that the tools of education could be acquired at the age of twelve. Elimination of useless material will stimulate the interest of the pupil and result in better effort.<sup>46</sup>

The Seventeenth Yearbook of the National Society for the Study of Education, 1918, carries the third report of the Committee on the Economy of Time.<sup>47</sup> It contains studies of minimal essentials in elementary school subjects and a symposium on the purpose of historical instruction in the seventh and eighth grades. The studies are made in the light of social needs and conditions, and while no one of them could be considered absolutely final and

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<sup>42</sup> Hanus, Paul H., *A Modern School*. New York, 1904, p. 225.

<sup>43</sup> National Educational Association *Proceedings*, 1903, p. 466.

<sup>44</sup> National Educational Association *Proceedings*, 1909, p. 373.

<sup>45</sup> National Educational Association *Proceedings*, 1911, p. 94.

<sup>46</sup> *Economy of Time in Education*. United States Bureau of Education *Bulletin*, 1913, No. 8. Contains a complete account of the work of the Committee on "The Culture Element and the Economy of Time in Education."

<sup>47</sup> *The Seventeenth Yearbook of the National Society for the Study of Education*, 1918, Part I, Third Report of the Committee on Economy of Time in Education.

satisfactory, they indicate a tangible and objective method of approaching the vexed question.

There have been a great number of other attempts to meet the difficulty, some of them quite notable and encouraging. Courses of studies have been worked out by individual systems, with an aim of meeting the growing function of the school on one hand and the congestion of the program on the other.<sup>48</sup> Surveys of great school systems have one and all considered ways and means of reorganizing the curriculum.<sup>49</sup> A very valuable report was published in 1915 by the Iowa State Teachers Association, Committee on the Elimination of Subject Matter. In its Sixtieth Annual Session at Des Moines, Nov. 5, 1914, a resolution carried to appoint "a representative committee to study and make a report upon the elimination of obsolete and useless topics and materials from the common school branches, with a view that the efforts of childhood may be conserved and the essentials better taught."<sup>50</sup> Only a few representative branches, arithmetic, language, grammar, writing, geography, physiology and hygiene, history and spelling, were chosen for study. The study was based on the needs of the child and his ability to comprehend. A positive program along these same lines, was published the following year.

Concerning the curriculum of our Catholic schools, Dr. Burns remarks, "Generally speaking, the curriculum of the Catholic schools, outside the matter of religious instruction, does not differ very greatly from that of the corresponding public schools in the same place. There are two reasons for this. One is the desire of the pastor and the Catholic teachers to have the parish school recognized as fully abreast of the public schools so that the parents may not have cause to complain. Another reason is found in the fact that the same general causes that have operated to bring about changes in the public school curriculum, have had influence also upon the course of studies in the Catholic schools—an influence not so great perhaps, but still direct and constant."<sup>51</sup>

<sup>48</sup> Especially noteworthy are the courses worked out in Baltimore, Boston, and in the Speyer and Horace Mann Schools, conducted in conjunction with Teachers College, Columbia.

<sup>49</sup> cf. Cleveland, St. Paul, San Antonio, Portland Surveys. Also McMurry, Frank, *Elementary School Standards*, New York, 1914.

<sup>50</sup> *Iowa State Teachers Association*. Report of Committee on the Elimination of Subject Matter, 1914, p. 3.

<sup>51</sup> *The Growth and Development of the Catholic School System in the United States*. New York, 1912, p. 351.

The curriculum has come up for discussion in the meetings of the Catholic Educational Association, from time to time. A paper read by Dr. F. W. Howard, at the New Orleans meeting in 1913, dealt in detail with problems of the curriculum, not only as they affect elementary education but higher education as well. The paper was ably discussed by Brother John Waldron, S.M.<sup>52</sup> In 1917, a Committee on the curriculum was appointed, with the Rev. Patrick J. McCormick, Ph.D., Professor of Education at the Catholic University of America, as chairman. In a paper read at Buffalo meeting in 1917, Dr. McCormick outlined the principles of standardization.<sup>53</sup> The first step toward standardizing education, is the standardization of the curriculum. This will in turn standardize the organization of education, the grading, the text-book, methods and teacher training. The committee has been working along these lines and the results of their study are awaited with keenest interest.

One who reads the record of the growth of the elementary curriculum and the efforts that have been made to reorganize it, cannot but feel that what is needed above all else is a definite set of principles for the guidance of elementary school procedure. What is the function of the elementary school? What is its relation to society? What shall it attempt to do for the individual? Is it simply a preparation for secondary education? Or is it something complete in itself, having its own peculiar nature and function, aiming to accomplish its own objectives and make certain differences in the lives of children, regardless of their future educational fate? In the light of experience and actual facts, this would seem to be true. The elementary school sums up the complete education of approximately 80 per cent of our American children. In the elementary school they must receive the necessary information and character formation for future life, if they are to receive them at all. This means that mere training in the school arts can no longer be emphasized at the expense of real education.

In the present study, the question is dealt with in its foundational aspects. The ambition is to discover the philosophy of American

<sup>52</sup> Howard, Francis W., *The Problem of the Curriculum*. Catholic Educational Association, Report of the Proceedings and Addresses, Vol. X, No. 1, 1913, p. 132.

<sup>53</sup> McCormick, Patrick J., *Standards in Education*. Catholic Educational Association, Report of Proceedings and Addresses, Vol. XIV, No. 1, 1917, p. 70.

elementary school education. There must be some set of working principles which are recognizable. Armed with these, the Catholic school can more confidently go forth to accomplish its great task of raising up true followers of Jesus Christ, men and women who exale the sweet odor of His influence, not only when they are at their devotions, but in the council chamber, the market place, the workshop and the home as well.

## CHAPTER II

### SUBJECT-MATTER AND SOCIETY—THE PAST

Two elements are basic in any valid philosophy of education, the needs of society and the needs of the individual. The child enters upon life, his powers undeveloped, his mind shrouded in ignorance, his habits unformed. By nature endowed with a set of instincts whereby he can effect certain elemental adjustments to his environment, he is utterly helpless in the face of that highly complex condition of human living that we call society. It is the function of education to raise the child above the level of his native reactions, to make him heir to the treasures civilization has amassed in its onward progress, and in the process of so doing, to develop his powers, to substitute for instinct rational habit, to impart to him the truth that shall make him free. In order to effect this, education must know the nature of the human mind and the conditions of its growth and development; but it must likewise be conscious of the character of the social environment for which it would fit the child. In other words its subject matter must be social as well as psychological, must prepare for life, the while it gives the power to live.

Regarded in one light, education is society's means of self-preservation and self-perpetuation. In the march of progress, human society stores up an amount of intellectual and moral treasure, builds up out of experience certain institutions, develops approved modes of procedure. These must endure, if progress is to have any continuity. Else each succeeding generation would have to relearn the lessons of life and living.

Accordingly it has always been the principal, though for the most part implicit and unconscious aim of the human race, to educate its immature members, to impart to them the knowledge and train them in the skills that are necessary to maintain a given social footing. The child must be adjusted to the environment. Among primitive peoples, this process was and is, comparatively simple. The father trained the son in the arts of the chase and of war, for the tribe demands first of all, food and protection. The mother, upon whom devolved all that concerned shelter and the preparation of food and clothing, trained her daughter in these

activities. This was education for the immediate demands of practical life.<sup>54</sup> But over and above this was a training which we might call theoretical. It was not enough that the young should learn the arts of the present; race-preservation demanded a knowledge of the past. They listened while the elders of the tribe described in solemn cadence the adventures of the ancient heroes and in time themselves learned these epics by rote. The mysteries of nature came to be clothed in myth and natural phenomena to be ascribed to occult agencies. The conduct of the tribe, its mutual duties and obligations, as well as its religious life, constitute the matter of its theoretical education.<sup>55</sup>

Primitive education is interesting as being primarily social. It is carried on in the midst of the group and initiates the child immediately into group life and needs. It is not intellectual and remote from life, as education among highly developed peoples tends to become. It deals with situations that are present and with problems that are vital. It is not without moral value, for the individual must continually submit his will to the group. It has a religious value, elementary and distorted though it be, for even the lowest savages believe in some sort of animism, whilst more developed tribes have a considerable religious lore which affords them some insight into the world of the spirit and aids them to find a supernatural sanction for the law of nature.<sup>56</sup>

The discovery of the art of writing marks the beginning of education as a formal institution in human society. When men found that they could make permanent records and thus preserve and perpetuate their traditions, a new momentum was given to progress and civilization and culture were born. No longer were religion, history, morals and law left to the mercy of word of mouth. They were snatched from a precarious basis and made sure and lasting. Moreover, with the mastery of the art of writing, a wider and deeper kind of learning was made possible. The school became a necessary demand. If the social inheritance of the human race was to be transmitted by means of written record, men must learn not alone the art of making records, but of deciphering them as well. The art of writing called for its complement, the art of reading. These arts, being artificial, could not be acquired by

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<sup>54</sup> Monroe, Paul, *Text-book in the History of Education*. New York, 1914, p. 6.

<sup>55</sup> *Ibid.*, p. 7.

<sup>56</sup> Hart, Joseph Kinmont, *Democracy in Education*. New York, 1918, p. 20.

mere unconscious imitation, as the practical arts had been acquired before, but called for formal, explicit education.<sup>57</sup>

The introduction of reading and writing made another tremendous difference in the process of education. Heretofore, education had been immediate and direct; the school had been life-experience. Henceforward, it is indirect, effected by means of a mediating instrument, the book. As a consequence education tends to become remote from life and to take on an artificial character. A new problem arises, the problem of keeping education close to life, of preventing its becoming formal and theoretical, of guarding lest it render men unfit for life instead of efficient in practical concerns. This problem must be met by every age, for as society changes and the conditions of life become different, education must change too. The school must be kept close to every-day experience; to be really effective, it must be colored by present life. Yet because of the nature of the media with which it deals, it finds this adjustment difficult.<sup>58</sup> Means easily come to be treated as ends, and the book, instead of being regarded as the key to life, is accepted as life itself. The function of education as adjustment to the environment begins to demand particular emphasis.

Inasmuch as the present study is concerned with elementary education solely, we will confine ourselves here to an examination of the influence of social needs upon the beginnings of education in the various epochs of the world's history. Among earlier peoples elementary education was received in the home. There were nations who considered ability to read and write a common necessity, and not an art to be cultivated by any special group or caste. The early Israelites looked upon the Word of God as contained in the Sacred Scriptures as the most important thing in life, and demanded a knowledge thereof of every individual. The family was responsible for the imparting of such knowledge.<sup>59</sup> Likewise the Chinese were inspired by religious reasons in their care for universal literacy. Though only the privileged were destined for higher learning, all the children of the realm might, if their parents desired, acquire the rudiments of reading and writing. The nature of the language rendered this learning exceedingly difficult and long hours must be spent in memorizing

<sup>57</sup> Willmann, Otto, *Didaktik*, Braunschweig, 1894, Band I, p. 113.

<sup>58</sup> Dewey, John, *Democracy and Education*. New York, 1916, p. 9.

<sup>59</sup> Willmann, Otto, *Didaktik*, Band I, pp. 124-133.



a great number of characters and in conning by rote the canonical books.<sup>60</sup>

It remained for the Greeks to organize a real system of education, and though in the beginning it was rather indefinite in character, still it showed the same general arrangement as the schools of today. The first period extended from the sixth or eighth to approximately the fourteenth or sixteenth year; the second period lasted until the twenty-first year and the last from that time onward.<sup>61</sup> The first period was that of school education, the second, the college, which in Sparta lasted until the age of thirty,<sup>62</sup> and the third, university education.

Before the introduction of written language, the education of the Greek child, resembled very much that of youths of other early nations. The knowledge he acquired was gleaned incidentally or by imitation, whether at home or abroad. The aim was preparation for the practical life of a citizen. From the earliest times of which we have record, there were two elements in Greek education, gymnastics for the body and music for the soul.<sup>63</sup> The latter had nothing to do with the training of the intelligence but was intended to strengthen and harmonize the emotions. With the introduction of the book came the school. Under its aegis, education gradually changed its character and became diagogic, as Davidson puts it.<sup>64</sup> The practical aim gave way to diagoge, or preparation for social enjoyment in the cultivation of the arts and philosophy. The Didaskaleon, or Music School, widened its scope and introduced literary and moral instruction. Reading, writing and arithmetic were taught, besides patriotic songs and the great epic poems.

Sparta, whose civilization was primarily military in character, provided schools that gave little place to reading and writing, but

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<sup>60</sup> Monroe, Paul, *Text-book in the History of Education*, p. 28. Despite the fact that the Oriental peoples were so largely engaged in trade and that the Egyptians in particular were such tremendous builders, it is curious to note that there are no records of the teaching of arithmetic and mathematics. Among the Egyptians, there were, however, institutions conducted in conjunction with those destined for higher learning, where architecture, sculpture and painting were taught.

<sup>61</sup> *Ibid.*, p. 83.

<sup>62</sup> *Ibid.*, p. 75.

<sup>63</sup> Davidson, Thomas. *The Education of the Greek People*. New York, 1906, p. 61.

<sup>64</sup> *Ibid.*, p. 58.

insisted on physical training, discipline and the recital of ancient deeds of valor for the purpose of fostering martial virtue.<sup>65</sup>

With the close of the Persian Wars, a mighty change took place in the life and thought of the Greek people. The change had been foreshadowed, in a manner, by the intellectual readjustment that had been taking place in Athens prior to the war.<sup>66</sup> Early Greek life had been dominated by the current mythology and the morals of the people looked to the gods for sanction. Gradually, however, the ancient polytheism had lost its hold, though the religious rites that had grown up around it continued to hold sway. The social order was strengthened by these rites as well as the ideal of community life that had survived the religion which had sponsored its origin. The reflective thought that had undermined the worship of the gods, now turned itself to a criticism of the existing political and social ideals, and gradually gave rise to an individualism that was no longer content with yielding an unthinking allegiance to the group. The Persian Wars resulted in the hegemony of Athens, a leadership based not so much on the common choice of the other states, as upon Athenian assertiveness. But the individualism practised by Athens in foreign matters, reacted within her own walls. The Sophists rose, their critical philosophy questioning everything and blasting the very foundations of the state. Institutions long maintained on the basis of habit, trembled in the balance and opinion waged war on conviction born of an authority no longer recognized.<sup>67</sup>

Naturally this change in thought had its effect upon society. The spirit of the environment became individualistic rather than social, and Man, rather than the State, came to be regarded as the measure of all things. There was a corresponding shifting in the ideals of education. The schools began to strive for the improvement of the individual in place of preparation for civic life. The old rigor of the gymnasium, intended to impart strength and vigor to the body in order that it might become a fit instrument for the performance of civic duties, was relaxed and the new ideal became the acquiring of grace and beauty for the purpose of enjoyment and cultured leisure. There was likewise a change in the Music School. Where the old aim had been the development of those mental

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<sup>65</sup> Monroe, Paul, *Text-book in the History of Education*, p. 75.

<sup>66</sup> Davidson, Thomas, *The Education of the Greek People*, p. 79.

<sup>67</sup> *Ibid.*, p. 83.

qualities which would enable a man to play a worthy rôle at home and in the market place, the new aim became individual happiness. A new poetry supplemented, if it did not entirely supplant the traditional epic; the strong Doric airs gave way to the lighter Phrygian and Lydian. Discussion and intellectual fencing became the order of the day and eventually fostered the introduction of grammar, logic and dialectic. The program of the lower schools was almost modern in the variety of subjects it offered.

Socrates sought to reduce the sophistic chaos to order by his doctrine of the idea and the dialectic method. He sought to reestablish the old social order, based as it was on habit, on a new principle derived from reflection. His influence was responsible for the introduction of dialectics in the schools. Physical training was forced to assume a role of lessening importance.<sup>68</sup>

Plato's teaching concerning the nature of ideas and his theory of the State, while it did not effect any profound change, had its influence on educational thought. He regarded the school as a selective agency for determining the class in society to which a man shall belong. At the end of the primary period, it should at once be seen who is adapted by nature to become the craftsman, the soldier or the ruler. Plato would bridge the chasm between the practical and the diagogic, by demonstrating that only the select few are fitted for the latter. Davidson says, "The education which had aimed at making good citizens was spurned by men who sought only to be guided by the vision of divine things. Hence the old gymnastics and music fell into disrepute, their place being taken by dialectic and philosophy, which latter Plato makes even Socrates call the highest music."<sup>69</sup>

Aristotle's educational ideas did not differ essentially from Plato's. Only the prospective citizen should be educated and citizenship is a boon to be conferred only on the most worthy. Merchants, artisans and slaves are to be excluded. Physical training should come first, followed by the moral and the intellectual. Intellectual nature is man's highest good and can be acquired by means of the traditional subject-matter of the schools, provided that something more than its utilitarian character be kept in view. "To seek after the useful does not become free and

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<sup>68</sup> Davidson, Thomas, *The Education of the Greek People*, p. 113.

<sup>69</sup> *Ibid.*, p. 139.

exalted souls."<sup>70</sup> Music is important as a means of amusement and relaxation; dialectic and logic are fundamental.

Thus did the changing ideals and conditions of the Greek people reflect themselves in education. In the beginning practical and civic in character, Greek education gradually assumes a theoretical complexion, and the farther it progresses in this direction, the less universal does it become. At first it included all classes, for every man is a citizen of the state. But when Plato drew up a plan of the state wherein some were destined to rule and others to obey, and when Aristotle closed the doors of citizenship upon such as worked at menial tasks, the school tended to become an esoteric institution. The effects of all this on subject matter are plainly discernible. *Diagoge*, more and more theoretically interpreted, becomes the ideal; *Gymnastics* and *Music*, so cherished in the beginning, fall into a neglect that borders on contempt. The history of Greek education affords an interesting example of the manner in which education is affected by the environment. The school is intended as a preparation for life; the quality of the life considered desirable at any given time, will always determine the quality of the preparation the school must give.

The same phenomenon evinces itself in the history of Roman education. The elementary school of the early Romans was the home, where the boy learned the arts of war and agriculture. The *Laws of the Twelve Tables* must be learned by heart and once mastered were the index of culture. The father taught the arts of reading and writing. Later on we find an occasional school referred to, in particular when through the agency of commerce and diplomacy, Greece came to be a factor in Roman life. Then it was that the *Odyssey* was adopted as a text in the schools and the Greek language became an element in subject-matter (233 B.C.). The elementary school was entered by boys of six or seven. It was known as the "*ludus*" and in it were learned the arts of reading and writing with simple operations in arithmetic. The *Odyssey*, in Latin, was the first reading book and a great many maxims and bits of poetry were copied in Latin and conned by rote. The custom of learning the *Laws of the Twelve Tables* was continued until the first century before Christ.<sup>71</sup>

When the decline of Rome set in, we note once more that

<sup>70</sup> Aristotle, *Politics*, Vol. VIII, p. 3.

<sup>71</sup> McCormick, Patrick J., *History of Education*. Washington, 1915, p. 53ss.

education is no longer fostered for the practical advantage of the whole people. It becomes a hollow, empty, formal process, making for affectation and dilettantism—a badge of distinction for a favored class. In other words, it gives preparation for a life that is neither worthy or universal. It produces weak and effeminate characters. The result in the case of Rome was the injustice and oppression in social life that sounded the knell of the Empire.<sup>72</sup>

The educational concerns of the early Church were two-fold. On the one hand there was the duty of training the young in the doctrines and practises of Christianity. The world must come to know Christ Who is its only salvation, Whose words offer the only valid solution to its problems. In the beginning faith had come by hearing, but with the death of the Apostles the written Word assumed a tremendous importance. It demanded ability to read. At first such learning was given in the home, for the schools of the age were so thoroughly pagan in character, so much opposed in spirit and practice to the teachings of Christ, that men and women who were ever ready to lay down their lives in defense of their faith, would with little likelihood risk the faith of their children by allowing them to attend the existing institutions of learning.<sup>73</sup>

On the other hand, the Church was ever conscious that though her children were not of the world, they were none the less in the world and must be able to maintain themselves in the struggle of life. At times, it is true, we are at a loss to determine the exact attitude of the Church toward secular learning. Tertullian, Chrysostom, Jerome, all great scholars themselves, condemned it as dangerous to faith and morals. When we remember that secular learning was largely comprised in the literary story of the pagan gods and that it subsumed a philosophy that was pagan, we can readily appreciate the attitude of the Fathers. Christ had come to save the world from precisely this sort of error, and until the old order had disappeared and the triumph of the Church was assured, it were better to attempt no compromise with the world.<sup>74</sup>

There was provision for elementary instruction in the early monasteries. Every novice must learn to read; according to the Rule of St. Benedict, he is required to read through a whole book

<sup>72</sup> Monroe, Paul, *Text-book in the History of Education*, p. 272.

<sup>73</sup> Lalanne, J. A., *Influence des Peres de L'Eglise sur L'Education Publique*. Paris, 1850, p. 7.

<sup>74</sup> *Ibid.*, p. 39.

during Lent. Moreover, in their great work of civilizing the barbarians, the Benedictines found that the interests of the Gospel could be best served if they fitted themselves to become teachers of agriculture, handwork, art, science and cultural activities of every sort.<sup>75</sup>

Summing up, we may say that the early Christian schools cherished a religious ideal and responded to a religious need. Whenever they admitted subject matter that was secular, they did so with a view of serving a higher end. The environment to which they sought to adjust the child, was not the existing environment with its myriad evils, but an ideal environment to be effected through the transforming power of the Word of God. The schools that developed under this ideal came nearer to the notion of true education than any of the schools of antiquity. They sought not only information and external culture, but true education. Knowing was supplemented with doing, the theoretical was combined with the practical, faith required act. All things met in religion and thus was brought about a unity and coherence of subject matter that had not been approximated in the past.<sup>76</sup>

Throughout the Middle Ages, religion continued to dominate life and consequently education. The Christian ideal permeated all the lower schools of the time, the Cathedral and Chantry schools, the great monastic schools and the schools established by the various religious orders. It was the soul of Chivalry and formed a background for the training afforded by the Guilds. Not that there was not wide provision made for secular learning, but secular learning was sought as a means of coming to the fulness of Christian life.

Charlemagne effected a great educational revival under the direction of Alcuin (735-804). The new nations must become heirs of the civilization that had preceded them, the while their own characteristics are developed. Education is the agency which can accomplish this end. The famous Capitularies gave minute directions as to the training of the young. The importance of religious training is emphasized and this in turn demands the ability to read and write, lest there will be "lacking the power rightly to comprehend the Word of God."<sup>77</sup> Schools for boys are

<sup>75</sup> Willmann, Otto, *Didaktik*, Band I, p. 239.

<sup>76</sup> *Ibid.*, p. 240.

<sup>77</sup> Migne, *Patrologia Latina*, Vol. cv, p. 196.

to be established in every monastery and episcopal See, where they will be taught reading, writing, arithmetic and grammar.

The development of the higher schools with the Trivium and Quadrivium and the rise of Scholasticism, brought the civilization of the Middle Ages to its zenith, and the conclusion is valid that the tremendous work done in the Universities and the consequent spread of knowledge, could not but stimulate the lower schools. They supplied the knowledge of letters necessary for admittance into the Temple of Learning and with them can be classed the grammar schools, which according to the analogy represent the first and second floors of the edifice.<sup>78</sup>

The Renaissance came and with it a new trend in education. Many causes operated to bring about the great rebirth of ancient learning, the return to the civilizations of Greece and Rome as to the fountain of wisdom. Scholasticism like all things human, saw the day of its decline. The later Scholastics lost sight of the end of their system, so eager were they for the mental game that its method afforded them. Formalism always breeds revolt and reaction, and when men like Dante, Petrarch and Boccaccio came forth to illumine the past with the beacon light of their intelligence, they found a world prepared to follow where they led. Italy always proud of her lineal descent from the Romans, hailed their message with joy. The past became the absorbing interest of the day. History was enthusiastically cultivated. More than that, actual life and daily experience were accounted subjects worthy of study. Things, not books and formulae were to be studied. The physical universe was opened to investigation and modern science was born; the emotions, which had suffered at the hands of the late Scholastics, came into their own. Ancient literature was the key to all this varied knowledge, revealing as it did the old, classic civilization as a kind of mirror of the present, wherein things so seemingly sordid in the garish light of the present, were reflected in a nobler and more ideal vision.

The elementary education of the time was concerned with preparation for the classical studies. The elements of Latin and Greek were taught as before, but now with a new end in view. It was no longer the Grammar, Rhetoric and Dialectic of the Trivium that the child anticipated, but the reading of the ancient masters.

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<sup>78</sup> Cubberly, E. C., *Syllabus of Lectures on the History of Education*. New York, 1904, p. 85.

Not that the schools of the early Renaissance were mere literary academies. Vittorino da Feltre sought to prepare youths for life.<sup>79</sup> Literature was the basis, but this was because it was deemed best suited to give a liberal education, the education worthy of a free man. Erasmus was zealous for the knowledge of truth as well as the knowledge of words, though he held that in order of time, the latter must be acquired first. Object teaching, the learning of reading and writing "per lusum," arithmetic, music, astronomy—all were to be studied, but always in a subordinate way to, letters. Quite modern is Vives, in his treatment of geography, mathematics and history.<sup>80</sup> While all the humanists defended Latin as the language of the cultured man, they saw the necessity of training in the vernacular. True, it is to be learned in the home, but the teacher is to be ever on the alert to see that the native language is correctly written and spoken.

The great humanist schools were intended for noble and influential youths. But there was a ferment at work among the masses. Economic conditions were changing. The old feudalism was breaking down. Discoverers went forth to find new trade routes and free towns were springing up everywhere. A new impetus was given to commerce and a new type of education was demanded for the future merchant. Town schools were established, Latin in character but practical in their aim. Elementary adventure schools and vernacular teachers came into vogue. In 1400, the city of Lubeck was given the right to maintain four vernacular schools where pupils could be trained in reading, writing and good manners.<sup>81</sup> There were also writing schools and reckoning schools, Sometimes the Latin schools taught arithmetic for disciplinary reasons. But merchants needed clerks who could manipulate number in business transactions and hence the reckoning master must teach "Latin and German writing, reckoning, book-keeping and other useful arts and good manners."<sup>82</sup>

We note, then, that the needs of society affected elementary education during the period of the Renaissance, in a two-fold way. First, the humanistic character of the higher schools demanded linguistic training for those who were in a position to become

<sup>79</sup> McCormick, Patrick J., *History of Education*, p. 176.

<sup>80</sup> *Ibid.*, p. 202.

<sup>81</sup> Parker, S. C., *The History of Modern Elementary Education*, p. 30.

<sup>82</sup> Record of appointment of a reckoning master at Rostock, 1627. *Ibid.*, p. 30.



gentlemen and scholars. Secondly, the development of commerce and business called for a more universal ability to read and write the vernacular and to use numbers in a practical manner.

The study of the vernacular was given added impetus by the Protestant Revolt. The Bible became the basis of Protestant belief and must be made accessible to the masses. Hence the zeal to translate it into the vernacular and to teach the people to read. The Catholic Bible had long before been translated into the vernacular. The invention of printing stimulated the spread of vernacular literature of a secular kind and made ability to read an indispensable requisite for all who would take part in commercial affairs. Where the churches became nationalized, as in Protestant Germany, the State fostered education, though it is interesting to note that the rulers took care to provide Latin schools showing thus a preference for class education as against the education of the masses.

In England elementary schools were not provided by the State or the Established Church. The "dame schools," private enterprises, took care of this phase of education. Mulcaster said in 1581, "For the elementary, because good scholars will not abase themselves to it, it is left to the meanest and therefore to the worst."<sup>83</sup>

The Catholic Counter-Reformation set great store by the spread of elementary education. The Council of Trent ordered parish schools reopened wherever they had declined and offered particular encouragement to those religious orders that had chosen the elementary school as the field of their endeavor. A new spirit of zeal fired the orders in question and synods and councils sought to apply the Council's directions. The Jesuits did not enter the field of the lower schools, but other Orders, such as the Ursulines did. Later on the Brethren of the Christian Schools took the elementary field for their very own, gave instruction in reading, writing and arithmetic, and exemplified the simultaneous method, a great improvement over the school procedure of the time and the foundation of the modern methods of school management.<sup>84</sup> These schools, it goes without saying, were religious in character; yet they did not fail on this account to provide the necessary preparation for practical life. They are a further example of the

<sup>83</sup> Watson, F., *English Grammar Schools to 1660*. Cambridge, 1909, p. 156.

<sup>84</sup> McCormick, Patrick J., *The History of Education*, p. 304.

Church's educational method throughout the ages—to seek first of all that which is the “better part,” but while so doing not to neglect the natural means that were intended as aids to salvation. She prepares her children for life in the world, though insisting ever that their welfare and the good of the world, consists in their striving not to be of the world.

Meanwhile new currents of educational thought were beginning to run in men's minds. Humanism, at first so full of warm, human life, had become devitalized. Formalism enveloped it. The languages of the ancients, once cultivated for their own intrinsic beauty and the depths of human emotion they expressed, were now cultivated for mere verbal reasons. Elegant speech was sought, not as a vehicle for elegant thought, but simply as a social grace. Erasmus had foreseen this eventuality and had sought to prevent it. Prophets of his order were Rabelais, Mulcaster and Montaigne. They preached the real purpose of the study of the classics, the study of ideas. This is the movement known to the history of education as Realism. Bacon, Ratke and Comenius carried its implications to further conclusions. Education is more than a training of the memory. Its materials are not all enclosed within the covers of a book. Learning is founded on sense perception; every-day experience has an educational value; the object should be known prior to the word. The vernacular is no longer simply tolerated, but comes into its own as a proper study in the schools. The social ills of the time direct men's attention to education as a means of amelioration. From this time forward the social character of education is emphasized more and more. All the knowledge that the race has acquired throughout the ages concerning man and nature, is to become the common heritage of all, that through it mankind may be bettered. Plato's philosopher king is being forced to abdicate.<sup>85</sup>

When the seventeenth century came, the new realism had met with such favor from society and taken such complete hold of the schools that the traditional literary and classical curriculum must needs find new grounds to justify its position. A new theory was formulated, which recognized the inadequacy of classical training as a direct preparation for practical life, but which maintained that direct preparation is not educative in the best sense of the word. The ideal procedure is to prepare for life by indirection.

<sup>85</sup> Monroe, *Text-book in the History of Education*, p. 462.

This is accomplished by the development of the individual character and the building up of general habits which will function in any situation. It is not the thing learned that matters, but the process of learning. The old languages offer certain difficulties in the encountering of which the mind receives the best kind of training. "Studies are but, as it were, the exercise of his faculties and the employment of his time; to keep him from sauntering and idleness, to teach him application and to accustom him to take pains and to give him some little taste of what his own industry must perfect."<sup>86</sup>

John Locke, though his philosophy of education might as justly be classified with that of Montaigne or Bacon, or even in some points with that of Rousseau, is generally regarded as the father of the theory of formal discipline. Locke regarded the perfection of life as consisting in the love of truth, to attain which the mind must be properly educated. Education should aim at vigor of body, virtue and knowledge. The first is to be obtained by inuring the child to physical hardship, the second by the formation of good habits and the discipline of impulse, the third by training the mind in the process of learning, first of all by preparing it for learning and then by exercising it in the observation of the logical connection and association of ideas.<sup>87</sup>

The disciplinary ideal has influenced education even to the present day. The English public schools subscribe to it, it suggests the name of the German Gymnasia, and even here in America, where the elective system has largely replaced it in the higher schools, it still affects the elementary school. Only with the greatest reluctance, do the schools admit content studies. Even when new subjects are introduced through social pressure, schoolmen hasten to justify them on disciplinary grounds.<sup>88</sup>

The eighteenth century was a period of ferment. On the one hand, society, as represented by the so-called privileged classes, was becoming more and more artificial and trivial in its interests. The architecture of the time, with its redundancy of ornament, its weakness of design and its at times almost fantastic orientation, is a significant expression of the spirit of the generation. A life of

<sup>86</sup> Locke, John, *Thoughts on Education*. Quick Ed., pp. 75-76.

<sup>87</sup> *Ibid.*, passim.

<sup>88</sup> Jeasup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. Shows how disciplinary reasons have been alleged by the schools in justification of the newer subjects.

elegant leisure and diverting amusement was the ambition of the upper classes and education was regarded in the light of this ideal. Literature and art were cultivated as the embellishments of life and things practical were despised as beneath the level of the gentleman. On the other hand, the lower classes, poor, overworked, with little or no opportunity of beholding life in its kindlier aspects, were becoming sullen and restless. The feeling that there was nothing in the essential order of things which doomed some to slave while others spent their days in magnificent idleness, was becoming more and more explicit. The towns established in the Middle Ages under the inspiration of commerce and improved methods of production, fostered the growth of a middle class, the Bourgeoisie. This class, active, resourceful, powerful in business, was steadily extending and deepening its influence. Out of its ranks were recruited the legal profession of a given realm, the lawyers and lesser officials. It became ambitious for political power, until that time vested in a decadent nobility, and stretched forth its hands to position and embellishment, so long the sacred heritage of birth and class.

The Bourgeoisie were interested in science and learning. Science flourished during the period, and we behold the emergence of great lights like Newton, Leibnitz, Galvani, Volta, Lavoissier, Cavendish, Haller, Jenner and Buffon. Encyclopedias were published and royal societies and academies of science were founded.<sup>89</sup>

The success which greeted the human mind in its attempts to solve the problems of the physical universe, stimulated it to inquire into the secrets of social living. The power of Reason was exalted; no limits were admitted to the possibility of its accomplishments. Divine Revelation and ecclesiastical direction were regarded with impatience. Rationalism became the order of the day and a new philosophic era, the era of the Enlightenment was proclaimed. Voltaire is the great name of the period, and he the product of the Bourgeoisie. He attacked the Church, scoffed at Revelation, exalted experimental science and became the prophet of Deism. His efforts were seconded by the Encyclopedists in France—the Encyclopedia being “more than a monument of learning; it was a manifesto of radicalism. Its contributors were the apostles of rationalism and deism and the criticism of current

<sup>89</sup> Hays, Carlton, J. H., *A Political and Social History of Modern Europe*, New York, 1916. Vol. I, pp. 413-418.

ideas about religion, society and science, won many disciples to the new ideas.”<sup>90</sup>

The immediate effect of the Enlightenment upon the minds that came under its spell, was a formalism even colder and more artificial than that which afflicted society before its advent. A new aristocracy developed, an aristocracy of learning, which, though it professed to hold the key to a better order of things, had really very little sympathy with the masses and awakened little enthusiasm in the heart of the common man. The cult of the reason degenerated into mere cleverness and affectation, a mere outward seeming that cloaked the meanest selfishness and tolerated the worst injustice.

On the other hand the Enlightenment planted a seed which in due time was destined to bear its fruit. The social correlate of the philosophy of the day was Individualism. Custom and tradition being ruled out of court, the appeal was made to the intelligence of the individual. Educationally this meant less insistence on religion, on history and social ethics, and zeal to build up virtues of a rather abstract quality. This ideal made itself felt in the lower schools in a contempt for the traditional catechism and primer, an insistence on the practical arts, and an over-emphasis on the instruction side of education. This latter was in line with the doctrines of rationalism. The reason being all-powerful, it followed that the reason should be cultivated in preference to the other powers. The feeling side of education was neglected.<sup>91</sup>

But the social ills of the day were too real to be thus reasoned away. The people were demanding relief. Like the Sophists of old, the philosophers of the Enlightenment blasted away the foundations of the existing order without offering anything constructive in its stead. Historically the result was the French Revolution; philosophically and pedagogically, it was the thought of Jean Jaques Rousseau. Rousseau, the apostle of Romanticism, detested the coldness of the philosophers and proclaimed that right feeling is as essential as right thinking. “Rousseau had seen and felt the bitter suffering of the poor and he had perceived the cynical indifference with which educated men often regarded it. Science and learning seemed to have made men only more selfish. He denounced learning as the badge of selfishness and corruption,

<sup>90</sup> *Ibid.*, p. 421.

<sup>91</sup> Willmann, Otto, *Didaktik*, Band I, p. 349.

for it was used to gratify the pride and childish curiosity of the rich rather than to right the wrongs of the poor."<sup>92</sup>

Rousseau raised the cry, "Back to nature." His educational ideas were not really new; they are implicit in all the great educational thought of all times. But because the education of the day had become so formal and pedantic, it seemed a new doctrine, and enthusiasts can be excused when they hail Rousseau as the "discoverer of the child." Children should be allowed to follow their natural inclinations and not forced to study things for which they have no love. Practical and useful subjects are of greater import than Latin and Greek. "Let them learn what they must do when they are men, not what they must forget." The *Emile* was read everywhere and with enthusiasm. "Purely naturalistic and therefore unacceptable to Christians, it is defective in purpose, having only temporal existence in view; it is one-sided, accepting only the utilitarian and neglecting the aesthetic, cultural and moral. Among so much error there was nevertheless some truth. Rousseau, like Comenius, called attention to the study of the child, his natural abilities and tastes, and the necessity of accommodating instruction and training to him and of awaiting natural development. His criticism served many useful purposes and in spite of his chicanery and paradoxes many of his views were successfully applied by Basedow, Pestalozzi and other modern educators."<sup>93</sup>

The men who followed Rousseau may or may not have been aware of his influence. No doubt he was but the spokesman of a conviction that was general and which would have worked itself out even if he had never raised his voice. The tremendous social changes of the time and the new doctrine of human rights that had become prevalent, called for a reform in the world of the school. Again, it was but natural that science should discover that mental processes like other phenomena are subject to the reign of law. Henceforth we find education more concerned with its starting point than its completion. No longer is it the ideal of the gentleman, his mind well stocked with approved knowledge, his manner perfect, that predominates; the child with his unfolding powers, holds the center of the stage. Pestalozzi, on the theory that education is growth from within stimulated by the study of objects rather than symbols, sought by object study to awaken in the

<sup>92</sup> Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. I, p. 423.

<sup>93</sup> McCormick, Patrick J., *History of Education*, p. 318.

child perception of his environment. Herbart goes further, and shows how Pestalozzi's precepts are not sufficient, that object study arrives nowhere unless ideas are elaborated. Pestalozzi's method is but the beginning; it presents to the child the world of sense. But the real end of education is virtue, and this is to be achieved by presenting to the child in addition to the world of sense, the world of morals. The presentations of sense must be worked over by the mind, assimilated and elaborated into ideas and judgments which finally produce action.<sup>94</sup> Instruction must so proceed that idea leads to idea; this is accomplished by means of apperception. Interest must be aroused that will become part of the child's very being and which will consequently direct his conduct.

Herbart made instruction the chief aim of education on the assumption that knowledge is virtue. Friedrich Froebel, with keener insight into child psychology, emphasized the importance of guiding the child in his own spontaneous activity. Learning is an active process.<sup>95</sup> Expression must be stimulated. The materials of education must be drawn from life as it now is, for we best prepare for life by living.

Under this new inspiration, the school becomes a place for activity and not mere passive listening. The play of children is studied and its educational value noted. Handwork becomes an important instrument for exercising creative ability; nature study is cultivated as a source of natural interest and because it affords opportunity for activity.

The nineteenth century was scientific in character; hence it was but natural that the scientific element should seek entrance into the schools. There was a long and bitter controversy between the advocates of science and the defenders of the old classical ideal of a liberal education. In the end a new ideal of liberal education developed, placing value on everything that could make a man a worthier member of society. Science could not be left out of such a scheme, and chiefly through the influence of Herbert Spencer and his doctrine of education for complete living,<sup>96</sup> the claims of the new discipline were finally recognized.

<sup>94</sup> Herbart, John Frederick, *Outlines of Educational Doctrine*. Translated by Alexis F. Lange. New York, 1901, Ch. III.

<sup>95</sup> Froebel, Friedrich, *The Education of Man*. Translated by W. N. Hailmann. New York, 1906, p. 8.

<sup>96</sup> Spencer, Herbert, *Education—Intellectual, Moral and Physical*. New York, 1895, p. 30.

From this cursory summary we see how educational ideals change from age to age to meet the change in social conditions. The prophets of the day generally turn to the school as a means of propagating their doctrine for they realize that their hope lies in the plastic mind of the child rather than in the formed and prejudiced intellect of the adult. It is no easy matter to prepare the soil when deeply imbedded rocks of conviction and the stubborn, tangled under-brush of habit and custom must first be cleared away. The mind of the child is a virgin soil which welcomes the seed and nurtures it to fruitfulness.

However it would be wrong to say that the schools of a particular age always respond to contemporary social ideals and needs. The education of primitive groups is immediate and direct, but when education becomes formal it tends to become conservative. Education as an institution exhibits the same suspicion of change that is characteristic of other institutions. It guards jealously the heritage of the past and is slow to approve the culture of the present. Though the Sophists scoffed at the religious and social foundations of ancient Greece, the schools continued to extol them because they at least afforded some positive sanction for public morality. The ideal of the orator dominated Roman education long after the function of the orator had lapsed into desuetude. Scholasticism waned in influence because it failed to take proper cognizance of the social and intellectual changes that preceded the Renaissance. The later humanists saw in the classics only an exercise in verbal intricacies. It is interesting to note that when civilization reaches a certain degree of culture, formalism usually eventuates, for the reason that culture tends to become abstract and divorced from reality. The school accentuates this condition and heeds the claims of the symbol rather than the thing, of the book rather than life.

The result is that the boon of education comes to be denied all but the favored few. Class distinction is born and the evils of privilege and oppression make their appearance. When reaction sets in reformers demand a more real and universal education. Montaigne, Locke, Rousseau, Pestalozzi, Froebel, and in our own day John Dewey, have regarded education as a means to social betterment. The same was true in other days of the work of John Baptist de la Salle. But the doctrines of men of this type do not as a rule affect contemporary practice, except in the case where they



found schools of their own for the purpose of exemplifying their ideas. Even then the results are merely local. The schools of tomorrow apply the doctrines of the schoolmen of today.

Now it would be ideal if the schools of each succeeding age were to adjust the individual perfectly to his present environment. But this would imply that society at any given time be self-conscious. It must know its own characteristics, its ideals, the function of its institutions and its means of control. It goes without saying that society in the past has not possessed such knowledge. It is only in comparatively recent times that experimental science has turned its attention toward social organization; scientific sociology is as yet in the infant stage. The study of the past, shows us how certain institutions and forces have operated for the maintenance of order and the building up of social organization. But at the time it was the method of trial and error rather than a conscious ideal of procedure that was followed. The point of departure was the individual rather than the group.

Today, with the advance of the social sciences, the objective point of view is extolled over the subjective. Ways and means are being studied to control the group directly instead of indirectly by means of metaphysics and psychology.<sup>97</sup> Education is listed among the means of control. The school is no longer to be considered a philanthropic enterprise for rescuing the individual from the unfriendly forces that abound in his environment, but as a social instrument for fostering group ideals and insuring group progress. Education is made universal and compulsory because ignorance is a social danger that must be eliminated for the good of society.<sup>98</sup>

This new conception of education as social control has tremendous possibilities for good or evil. The norm of control must be true and valid; if it is nothing more than mere expediency, the results will be disastrous. Moreover there must be a deep insight into social forces and phenomena. His philosophy affords the

<sup>97</sup> Bernard, Luther Lee, *The Transition to an Objective Standard of Social Control*. Chicago, 1911, p. 92.

<sup>98</sup> Ross, Edward Alsworth, *Social Control, A Survey of the Foundations of Order*. New York, 1901, p. 163. Ross charges that the Church was in the beginning too much interested in "soul-saving" to give much attention to the welfare of society. He fails to understand that the Church's zeal for the salvation of the individual soul resulted in a complete subversion of the old pagan ideals of life that had produced such corruption, oppression of the weak by the strong and caused the decay of society. The educational activities of the early Church afford a splendid instance of the power of the school to change the environment, to control the group.

Catholic educator a knowledge of the necessary fundamental principles which he must follow. These are to be interpreted in the light of present conditions. The school must answer the needs of the time. A knowledge of present social conditions is absolutely imperative for the formulation of a curriculum; otherwise the school will fail of its mission. This aspect of the relation of subject-matter to society will be considered in the following chapter.

## CHAPTER III

### SUBJECT-MATTER AND SOCIETY—THE PRESENT

The first thing to be borne in mind concerning modern society is its industrial character. This fact differentiates it sharply from any civilization of the past. Industrialism is the cause of what is known as modern progress; it is the condition of modern social organization, the source of modern social ills. To leave it out of one's consideration, is to labor and strive in vain for the betterment of society. It is the raw material of all social advancement. It cannot be waved aside and finally disposed of, by merely longing for the "good, old days," when there were no machines, no factories, when cities were not squalid and enveloped in a pall of smoke, when laborers were not the begrimed slaves of steel and iron. The machine cannot be evicted from our midst and any plan of combating the evil conditions and tendencies of the hour must reckon with it.

In the beginning the divine commission was given to man to "increase and multiply and fill the earth and subdue it."<sup>99</sup> In pursuance of this command, man set forth to conquer his physical environment and all the activities and means which he has employed in this process, we may call industrial, and the story of their development, industrial history. The term industrial covers all "those activities of mankind which aim at practical control and utilization of the materials and forces of non-human nature."<sup>100</sup> Such control and utilization is attempted by man for the supplying of his material, physical needs, his need for food, for shelter, for clothing, for means of putting himself on record, for utensils, tools, machines and weapons.

Man had not greatly improved his industrial methods prior to the nineteenth century. Seed was sown as in the days when the "sower went forth to sow," upon ground that had been turned up with a wooden plow. Pack horses toiled over poorly constructed roads bearing commodities to market and ships at sea were at the mercy of uncertain winds. Shoes and clothing were made in the home. Books were fashioned laboriously, and being few in

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<sup>99</sup> Genesis, Ch. I, v. 28.

<sup>100</sup> Parker, Samuel Chester, *Industrial Development and Social Progress*. National Educational Association *Proceedings*, 1908, p. 758.

number, were the prized possession of the elite. The introduction of gun-powder had changed the methods of warfare materially, though the sword and the lance continued to decide the fortunes of battle. Industry was still a domestic interest, even in the cities which had been developing and becoming the centers of trade and commerce.<sup>101</sup>

Then came the Industrial Revolution. Its advent was not fortuitous, since preparation for it had been going on for some time. Back in the eleventh century, there had been a renewal of trade relations between the East and the West. This trade, so brisk and important in the days of the Romans, had been interrupted by the barbarian invasions and the Mohammedan wars. In the tenth century, a number of Italian towns began to interest themselves in a revival of Eastern trades. Brindisi, Bari, Amalfi, Venice, Genoa and Pisa fitted out ships and sent them to the eastern shores of the Mediterranean.<sup>102</sup> The Crusades (1095-1270) stimulated this commerce. They awakened an interest in the East and its products. Eastern spices were in great demand, as well as the precious stones, the delicately wrought wares and rich ornaments that characterized Eastern culture. Great trade routes were developed, one down the valley of the Tigris, another by the Red Sea, and a northern route from India and China to the Black Sea. Venice and the Hanseatic League controlled the major portion of this commerce. Under their hegemony, pirates were combated, treaties concluded with oriental potentates and internal trade in Western Europe facilitated.

It was at this time that the Spaniards and Portuguese began to dream of direct trade with the East. The taste for things oriental which had developed in these countries could only be satisfied by paying the exorbitant prices demanded by the more conveniently located Italian cities. A direct trade route with India became the ambition of these nations and intrepid explorers went forth in search of an all-water way to the East. Prince Henry, the Navigator, Denis Diaz, Vasco da Gama, Christopher Columbus, are the great names of the time. Their discoveries inaugurated the Commercial Revolution of the sixteenth century.<sup>103</sup>

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<sup>101</sup> Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. II, p. 49.

<sup>102</sup> *Ibid.*, p. 44.

<sup>103</sup> *Ibid.*, pp. 51-54.

A national commercial consciousness took hold of the peoples of Europe. The wealth of his nation became the ruler's ambition. Colonial trade was developed because it was felt that gold would flow into the national coffers from a favorable exchange of costly manufactures for cheap raw material. The new conditions of trade called for new financial methods. Up to the time of the Crusades, a natural economy had persisted. In the Middle Ages, individuals and families supplied the sinews of business. But with the expansion of trade, the need of building great fleets of merchantmen and the establishment of military defenses, a money economy came into existence. Funds of money were in demand, rather than stores of supplies. A fluid credit was necessary, and with the opportunity for profitable investment in the newly discovered lands, capital was born.<sup>104</sup> It brought its evils as well as its benefits, but it did go far toward establishing a new order of things. It affected military organization by making mercenary armies possible; it changed the status of labor by breaking down the astringency of serf to soil and by freeing the laborer from the limitations set by the guilds; it paved the way for the introduction of machinery at the end of the eighteenth century.

Industrial development characterized European history in the eighteenth century. In spite of the dynastic and colonial wars of the period, trade between the nations had thrived. The fairs and markets of the Middle Ages were losing their importance according as overseas trade became freer. Means of transportation were improved and there was great activity in the building of roads, canals and inland waterways.<sup>105</sup>

Then came the great mechanical inventions. Their birth-place was England. Holland had been gradually losing her commercial supremacy, while over-centralization of authority in France was paralyzing the initiative of that people and emasculating their industry and business. England profited by both of these facts and found herself called upon to supply a world-wide trade. The East looked to her for cotton cloth whilst the Continent and North America were clamoring for woolen goods. An unrestricted market was open to her. Moreover, the mines of the New World and the trade with the East had built up a great supply of capital

<sup>104</sup> Cunningham, W., *An Essay on Western Civilization in its Economic Aspects*. (Medieval and Modern Times.) Cambridge, 1910, p. 162.

<sup>105</sup> *The Cambridge Modern History*. New York, 1911, Vol. X, p. 728.

in England so that London of the eighteenth century was the monetary center of the world. This fact is of importance, since with a plenteous supply of capital, inventors could obtain the wherewithal to prosecute their experiments.<sup>106</sup>

The first inventions took place in the textile industries. John Kay's "flying shuttle" made it possible for weavers to work more rapidly and they required more thread than the old hand-operated spinning wheels could supply. In 1770 James Hargreaves patented a "spinning jenny" by means of which one person could spin eight threads at the same time. In 1769 Richard Arkwright invented a water frame by which water power was utilized in spinning. Samuel Crompton, in 1779, combined features of the spinning jenny and the water frame and produced his spinning "mule" which made fine thread much more rapidly than had been possible before.

The spinners were now supplying more thread than the weavers could take care of. To meet this exigency, Edmund Cartwright, in 1785, constructed the power loom, three of which could do the work of four hand weavers. In 1792, an American, Eli Whitney, invented his cotton gin for the purpose of picking the seeds out of raw cotton. All of these inventions underwent successive improvements.

It soon became apparent that water power would be inadequate to meet the new demands of industry. A new motive power must be discovered and the result was the steam engine. This invention in turn stimulated the iron industry. New methods of smelting iron ore were developed. Blast furnaces made their appearance, foundries were established and iron came into use in a wide range of industries. Since coal was used in connection with the new engines, there naturally came about a great improvement in mining methods.<sup>107</sup>

The awakening of industry affected the means of transportation. Great facilities were needed to care for the coal and iron used in the new industries. Though there had been numerous improvements in road making, many of the roads were still poorly laid and new canals had not been completed. Under stress of this new necessity, the railroad and the steamship were born. In the

<sup>106</sup> Cunningham, W., *An Essay on Western Civilization in its Economic Aspects* (Medieval and Modern Times), p. 225.

<sup>107</sup> *The Cambridge Modern History*, Vol. X, p. 735ss. Also Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. II, pp. 70-75.

beginning the cars were run on rails and pulled by horses, but the locomotive soon made its appearance. In 1785, George Stephenson turned out a locomotive capable of drawing ninety tons at a speed of twelve miles an hour.

The evolution of industry affected agriculture in two ways. First, the breaking up of the domestic system divorced agriculture and industry. The weavers and cloth-makers who had always engaged in some agricultural work, now migrated to the great manufacturing centers and farmers came to be exclusively occupied with the soil.<sup>108</sup> The development of the means of transportation made distant markets accessible and with increased demands, methods were improved. The old system of common field husbandry declined and rotation of crops superseded the fallow field. A more intelligent use was made of natural manures and the advantages of artificial fertilizers was recognized. The use of the new modelled plow and farm machinery became general and the threshing machine replaced the flail. Scientific agriculture was entering the lists against the traditional methods which were the result largely of trial and error and which custom had sanctified.<sup>109</sup>

Moreover, the system of the enclosure of land, intended to make each farmer the owner of his own land which he might work to suit his own pleasure, resulted disastrously in many cases. Small farmers found difficulty in meeting their expenses and the need of consolidation became more and more apparent. As a consequence, we note the rise of the capitalistic farmer and the appearance of farm labor.<sup>110</sup>

A corresponding change took place in the professional world. Mechanical engineering became the basis of the new industry. Machines must be constructed to make machines. The field of applied science invites the ambition of young men. The adventure that is the life of the engineer, stimulates their imagination. A new profession arises.

From these beginnings came all the tremendous developments of contemporary industry. Only one well versed in the science of engineering can adequately describe the changes that have been brought about in man's methods of subduing the earth. Invention

<sup>108</sup> Gibbins, Henry de Beltgens, *Economic and Industrial Progress of the Century*. London, 1903, p. 12.

<sup>109</sup> *The Cambridge Modern History*, Vol. X., p. 741.

<sup>110</sup> Cunningham, W., *An Essay on Western Civilization in its Economic Aspects* (Medieval and Modern Times), p. 234.

suggested invention, steam opened the way for electricity and the end is not yet. New fields of science have been opened up. Chemical engineering, metallurgical chemistry, structural and electrical engineering are new worlds that invite the human mind to conquest. The wildest dreams of yesterday are the commonplaces of today.

Naturally, the Industrial Revolution wrought great changes in the conditions of human life. The ancient unit of economic organization, the home, was the first to feel them. Industry centered in the cities where it had ready access to transportation facilities; this meant an easy flow of raw materials and finished products. The worker was consequently under necessity of following its lead; he must migrate to the city and settle down in the shadow of the factory. Cities grew and expanded in marvelous fashion. Of course, the beginnings of city life antedated the Industrial Revolution by many centuries. In the tenth century, Henry I, of Germany, set up fortified places where one out of every four peasants was to dwell and store up a portion of the annual harvest for the common good. Throughout the Middle Ages, the cities were centers of intellectual and political activity as well as the homes of commerce and industry. They were likewise the refuge of the oppressed and the home of all laborers not immediately attached to the soil.<sup>111</sup> But with the advent of the machine, the city assumed a new role in economic organization. There business and industry concentrated and there the laborer must live and devote himself exclusively to the interests of his vocation, if he hoped to survive under the new order of things.

There was likewise a change in the relations between employer and laborer. Under the old system, labor was a personal and individual matter. The cobbler worked in his own home and turned out a finished product for which he received return largely in kind. There was little intervention on the part of a middleman.

Even before the Industrial Revolution, this arrangement was beginning to break up. Wealthy masterworkers hired numbers of journeymen to do the work, whilst they concerned themselves with matters of trade and in finding advantageous markets. A number of looms, for example, would be gathered under the master's roof, and men would be hired to work at them for wages. This was the beginning of the separation of capital and labor

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<sup>111</sup> Robinson, J. H., and Beard, C. A., *Readings in Modern European History*. New York, Vol. I, Chapter XVII.



and the breaking up of the sense of mutual cooperation and dependence.<sup>112</sup>

The introduction of the machine completed this separation. The center of industry became the factory, wherein men were employed by the hundreds to labor day after day for a stated return in money. As the capitalistic system grew, the relations between laborer and employer became more and more impersonal, for the demands of trade and finance made it impossible for the employer to pay attention to the detailed supervision of his workmen and called for a change in the methods of organization. The capitalist became the promoter, the general supervisor, the expert in the arts of business. He chose subordinates, fitted for the task because of their technical knowledge, to watch over the details of production. Gradually, the capitalist became content to invest his money and scrutinize the returns and not to concern himself more deeply in the business as long as his income increased and he had plenty of time and means for enjoyment and leisure.

The wage-earner, on the other hand, tended to become more and more dependent—a mere cog in the machine. This was especially true, when specialization became the order in industry. Men labored all day long at uninteresting mechanical tasks, their imagination stifled and their pittance meager. The adventure of productive labor was lost; the impulse to create, thwarted.<sup>113</sup> Em-

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<sup>112</sup> Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. II, p. 77.

<sup>113</sup> Marot, Helen, *Creative Impulse in Industry*. New York, 1918, p. 7.  
Thorsten Veblen in his *Theory of the Leisure Class* (New York, 1902, p. 329), notes the tendency of modern industrial processes to render the workman skeptical and materialistic. Changes in industrial methods have operated to change the whole mode of thought and the intellectual outlook of the men engaged in them. His standards of thinking even on topics outside the range of his daily work are affected by the conditions under which he must labor. "Familiarity with the highly organized and highly impersonal industrial processes of the present acts to derange the animistic habits of thought. The workman's office is becoming more and more exclusively that of direction and supervision in a process of mechanical, dispassionate sequences. So long as the individual is the chief and typical prime mover in the process; so long as the unobtrusive feature of the industrial process is the dexterity and force of the individual handicraftsman; so long the habit of interpreting phenomena in terms of personal motive and propensity suffers no such considerable and consistent derangement through facts as to lead to its elimination. But under the later developed industrial processes, when the prime movers and the contrivances through which they work are of an impersonal, non-individual character, the grounds of generalization habitually present in the workman's mind and the point of view from which he habitually apprehends phenomena is an enforced cognizance of matter-of-fact sequence. The result, so far as affects the workman's life of faith, is a proclivity to undevout skepticism."

ployment became a precarious affair. Markets were unstable, over-production resulted in closing down of the factory and there was nowhere to turn for work. The laborer began to feel himself the creature of industrial circumstance.

The family ceased to be the industrial unit. Every individual, whether man, woman or child, became a potential worker. Mother and daughter left the shelter of the home to toil shoulder to shoulder with father and son in the shops and factories.

Thus the Industrial Revolution, while it served to enlarge the social environment and to increase the sum total of all those influences which enrich the life of the individual, nevertheless, because of specialization in industry and dependency for employment, succeeded in confining the lives of the great majority of people within very narrow grooves.<sup>114</sup> Thus was reversed the old order, under which the worker lived in a circumscribed environment, with few needs and just as few means of satisfying them, yet, far from being the slave of a machine and a creature of circumstance, was the master of many crafts.

It would be beside our purpose here to dilate on the social ills that have resulted from the Industrial Revolution. The change had come too rapidly for adjustment. Men were too much absorbed in the wonders they were working in the realm of the physical, to pay much heed to the harm that was being wrought in the social order.

Yet, even from the beginning there were men with vision who saw the problem and addressed themselves to its solution. The first impulse was to make laws in restraint of industry. But such laws hampered trade and because of them the principle of "laissez faire" was enunciated. Adam Smith was the apostle of this doctrine. In his "Wealth of Nations," published in 1776, he attempted to prove that restrictions are useless because they interfere with a man's freedom to become rich. Now, inasmuch as the true strength of a nation lies in the wealth of its citizens, such interference is disastrous.<sup>115</sup> The doctrine was seized upon with avidity by the capitalists and it suggested such other theories as that of "enlightened self-interest," according to which each man should look to himself and let others do likewise, for "private interest is the source of public good." Laws are bound to fail

<sup>114</sup> Carlton, Frank Tracy, *The Industrial Situation*. New York, 1914, p. 17.

<sup>115</sup> *Cambridge Modern History*, Vol. X, p. 763.

because misery, vice and suffering are due not to controllable agencies but to the inexorable laws of sound political economy.<sup>116</sup>

Meanwhile, labor had not been inactive. Its platform was diametrically opposed to the individualism of the exponents of "laissez faire," and looked to the group rather than to the individual for control. Utopian schemes were advanced to flourish for a day and then die.<sup>117</sup> All were too radical to stand the searching test of reality; they seemed to strike at the roots of accepted morality and threaten the very basis of civilization.

They did serve a purpose, however, in bringing society to a realization of existing ills. They threw the doctrine of "laissez faire" into disrepute and called the workingmen to unite. Trades unionism developed and has done its share toward defending the interests of labor in the perilous times of reconstruction.

Marxian Socialism was proclaimed in 1848 and has been a significant factor in the political and social world ever since. It seemed admirably calculated to answer the needs and aspirations of the masses. The prevalent discontent was directed to political channels. A solution was offered which seemed tangible and real in comparison with the Utopian schemes that had preceded. Socialism has found its best exemplification as a political force in the Social Democrat Party of Germany.

The most radical of all theories of social reform, is that advanced in the name of anarchy. It rejects government as inherently evil and looks to individual integrity as the foundation of society. "No more parties, no more authority, absolute liberty of man and citizen," is the cry of Proudhon, who longs for a time when "a regime of voluntary contracts, substituted for a regime of obligatory laws, will constitute the true government of man, the true sovereignty of the people, the true Republic. Anarchy injecting itself into trades unionism, becomes syndicalism, or organization by industries rather than by trades and crafts. The latest word in this movement is spoken by the Industrial Workers of the World in this country and the Bolsheviks in Europe.

We in America have put our faith in political democracy as the best means of readjusting society. Although called into being before the reign of the machine had been definitely inaugurated,

<sup>116</sup> Hayes, Carlton J. H., *A Political and Social History of Modern Europe*, Vol. II, p. 83.

<sup>117</sup> *Ibid.*, pp. 86-88. A brief account of the theories of Robert Owen, Saint-Simon, Fourier and Louis Blanc.

our institutions seem well fitted to reconcile the extreme individualism of anarchy on one hand, and extreme socialism on the other. Democracy is our watch word. We realize that it is a new venture, that it looks in vain to the past for guiding precedent. There were democracies in the past, but they were city democracies, or more correctly, aristocracies, wherein a servile unfranchised class labored at grosser tasks, that the favored "free citizens" might enjoy the leisure necessary for the study of affairs. With us democracy has a wider significance. It includes all classes, rich or poor, regardless of station, fortune or sex. We have faith in democracy because we take it to mean a social order based on cooperation, rather than compulsion. We believe in the excellence of social and moral sanctions, rather than political measures. Taking our Constitution as a basis, we believe that it is possible to work out all the vexed problems of the day. The proper compromise must be effected between law and liberty and the results applied to all the various departments of life.<sup>118</sup>

Another characteristic feature of modern life needs to be noted. The whole complexion of the present day is profoundly secular as against the religious character of the past. The roots of this Secularism can be traced back to the fourteenth century, when after the Western Schism, the Church began to lose control of civilization. During the Middle Ages, the influence of churchmen on the affairs of life had been deep and far-reaching. Medieval bishops protected cities from invasion and were active in promoting trade within the walls. They superintended the expenditure of moneys for public works, regulated the sale of necessities and sought to control profits. The clergy, as educated men, were the logical trustees of civil affairs, and because their very vocation held them to an ideal service of God, they were regarded as being particularly trustworthy. Secular business was administered by clerics, ecclesiastical tribunals reviewed legal matters, and ecclesiastics were high in diplomatic and court circles throughout Europe.<sup>119</sup> This was in accord with the spirit of the times, according to which religion should be supreme and the influence of Christ should be felt in every part of the social organism.

<sup>118</sup> Bristol, L. M., *Education and the National Ideal*. Publications of the American Sociological Society, Vol. XIII, 1919, p. 165.

<sup>119</sup> Cunningham, W., *An Essay on Western Civilization in its Economic Aspects* (Medieval and Modern Times), p. 140.

But when the Great Schism occurred and men were at a loss to determine who was the real head of the Church, when abuses and scandals began to destroy the confidence of the people in the clergy, when the Black Death came to depopulate Europe and leave society in a tottering condition and to decimate the ranks of the clergy, when poverty and want called in vain to an impoverished Church, then it was that society began to turn to secular agencies for assistance.<sup>120</sup> We note the rise of nationalities, rending the unity of the Empire and the struggle between cities and feudal monarchies. Vernacular and national literatures were born and the Renaissance comes to consecrate secular learning. Then came the Protestant revolt, which by the principle of private judgment destroyed the authority of religion completely and left men no appeal save that to reason and the power of the world.

From this time forward, the influence of religion on life, outside the Catholic Church, has steadily waned. Protestantism reached its logical conclusion in the Enlightenment of the eighteenth century and the deification of reason. Then came the revolt of Rousseau and Romanticism, which culminated in the French Revolution and sought to reconstitute society on a purely naturalistic basis. Meanwhile, critical philosophy casts off from theology and attempts to formulate a new definition of truth and to find a new solution for the problems of life. The Idealism of Immanuel Kant makes the mind the organizing principle of the world, and the world as a consequence, the creation of the mind. Space and time are subjective forms of intuition which are furnished by the mind itself. We do not find the world ready-made; our minds organize and shape it. "The understanding does not derive its laws from nature, but rather imposes them upon nature." The subject does not respond to the object in the process of knowing, but the subject is the starting point to which the object conforms in the process of being known.<sup>121</sup> Ideas do not conform to things, but things conform to ideas, and we know them only in as far as they are given shape by the constitution of the mind. Out of this doctrine grew a very highly idealized doctrine of life. Human reason comes to be regarded as a manifestation of the Absolute Reason gradually unfolding and coming to consciousness of itself. Man becomes part and parcel of the divine.

<sup>120</sup> *Ibid.*, p. 138.

<sup>121</sup> Eucken, Rudolph, *The Problem of Human Life*. New York, 1910, p. 436.

Natural science, no longer content with being just a province of human thought, now enters the realm of philosophy. Taking as its starting point, the theory of evolution, it emphasizes the genetic view of human nature or the human mind in the process of becoming. It sets itself up against idealism, by centering its attention, not on the ideal perfection visioned by Kant and Hegel, but upon the perfectibility seen from brute beginnings. Ontogeny is studied that phylogeny may be understood. Man is regarded as a part of nature subject to the same laws as lower things in his growth, development and perfection. Progress is due to the clash of elemental forces and it is the action of natural selection and not the intervention of any external, transcendent power, that rules the destiny of the world.<sup>122</sup>

The advent of Industrialism presented the human mind with a new problem. On the one hand, it painted a glorious picture of the achievements of human intelligence in the physical world; on the other hand, the vision of the many ills engendered could not be shut out. Men became interested in the problem of social control. The laws of science are searched for a method of dealing with human relationships; just in how far are they subject to the reign of law.<sup>123</sup> A new philosophy is born, the spawn of all that had gone before. Based on evolution, showing earmarks of Rationalism, tinged with Idealism, it goes under the name of Pragmatism. Truth is pragmatic; it is not the correspondence of an idea within the mind with objective reality, but rather it is the efficacy of the idea as a means to an end. Hence truth is not something inherent in the idea itself; rather it is the measure of the success of the idea as a useful instrument. The idea is a symbol, a "plan of action." The teleological is rejected, first principles are scorned, thinking, not thought, is important. Conduct has no moral meaning derived from the principles of right and wrong; it is evaluated according to its utility for producing results.<sup>124</sup> Pragmatism invades the province of theology with an attempt to substitute a kind of mystic voluntarism for intellectual faith; it proposes a new psychology based on function and reaction rather than structure; it preaches the doctrine of Creative Evolu-

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<sup>122</sup> *Ibid.*, p. 536.

<sup>123</sup> *Ibid.*, p. 542.

<sup>124</sup> James, William, *Pragmatism*, New York, 1907; cf. also works of Dewey, Royce, Schiller and Bergson.

tion, showing how man can create for himself a glorious destiny. All of which is a long cry from the doctrine of sacrifice, of humility and obedience, of faith and love of God as we find it in the Gospel.

We may sum up Secularism by saying that it is the world come into its own. Its ideals are all mundane; it dreams of perfecting man's present estate and refuses to allow the possibility of a future life to distract its efforts. Its hope is in science, in politics and in social reform. Its interests are here and now. "It is determined that all men shall know the truth—not the medieval truth that the afflictions of this world shall be recompensed in heaven, but the scientific truth that there is no reason save our own carelessness and unintelligence, why anyone should be deprived of the goods of life."<sup>125</sup>

Such, sketched in broad lines, is the character of contemporary society. Industrialism, democracy, secularism are the distinctive notes of the present social environment. These have been taken into account by the schools of our country and a corresponding educational program has been formulated. The program is definitely sociological as against the psychological point of view which has long obtained. No longer is education regarded as a matter of formal discipline, whose objective is mental development and power effected through the medium of idealized subject-matter. The modern aim is more specific. It looks to the development of such powers as may be made effective for useful ends and the stimulation of tendencies to exercise these powers for such ends.<sup>126</sup> Modern science and industry have completely changed the conditions of life and living and created new social needs. The concentration of the great bulk of the population in cities and the artificial character of city life has resulted in a loss of physical skill and ingenuity. The modern city child lacks the manual dexterity of his fathers. The school must make good the loss by providing for manual training, domestic science and gymnastics. It must coordinate itself with the home and supply those elements which the latter no longer provides.

Again the kaleidoscopic character of city life with all its varying stimuli, plays havoc with mental continuity and concentration. The attention is being forever stimulated in some new direction

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<sup>125</sup> Hart, Joseph Kinmont, *Democracy in Education*, p. 223.

<sup>126</sup> Harvey, Lorenzo, D. *The Need, Scope and Character of Industrial Education*. National Educational Association *Proceedings*, 1909, p. 49.

and the imagination tempted to run riot. The child finds external life so interesting that only with the greatest difficulty can he center his mind on invisible, underlying laws, the knowledge of which is consecutive thought. The school must come to his rescue, aiding him to unify his experiences, demonstrating to him the correlation between the domestic, social and economic phases of his life, stimulating him to creative thought and rescuing him from the disaster of going through life, beholding all things, yet seeing nothing.

Because modern life causes haphazard thinking, it follows that there will be lack of moral steadiness. A great amount of information poured into the mind from many sources fails to develop character. The result is superficiality and failure to cleave to the principles of right in the face of difficulty. The school must find room for moral education, and though it is deeply conscious of this fact, it has not as yet discovered an adequate method.

Finally, there is lack of vocational training. In the old industrial home, the sons learned their trade from the father, while the mother trained the daughters in the arts of home-making. Under present conditions, with specialized labor on one hand and the wide use of unskilled labor on the other, boys enter the lists of the wage-earners, without first acquiring a trade and are as a consequence, more or less at the mercy of circumstances. Girls, too, must go forth to earn a living and have little time to learn the art of home-making. The school would meet this exigency with an adequate system of vocational education.<sup>127</sup>

Social Efficiency is the slogan of modern education. The individual must become an efficient member of society. Personality is considered a social product, created by social contact. The only values are social values and the good of the group is the one thing worth considering. The school must be socialized, its aims, methods, materials, organization and administration made to conform to the needs of society. For social life can be purged of all its ills and brought to perfection if the social point of view supercedes the individual. Cooperation must become complete. The school being a preparation for life, should reflect the ideal conditions of life. It must be a social institution, where there is free interplay of individual minds, where learning is accomplished

<sup>127</sup> Smith, Walter Robinson, *An Introduction to Educational Sociology*. New York, 1917, *passim*.



by groups of interested workers. The social project is proclaimed the best method and subject-matter is evaluated according to social standards.<sup>128</sup>

Now this plan of modern education is profoundly secular. Its prophets speak of religion, but the religion they know is social service.<sup>129</sup> It has nothing to do with the idea of a personal relation between man and his God. "The evangelical notion of religion as a purely personal relation between God and the soul, setting man apart from his fellows, is widely regarded as an exploded fiction. Religion is now seen to be a social growth, like speech. It roots itself in social relationships and expresses itself therein. If it is of worth it must make such relationships easier not harder, and must enrich, not impoverish them."<sup>130</sup>

Precisely here it is that modern educational philosophy makes its fundamental error. Religious, social, moral are not synonymous terms; there is an essential difference that must be recognized. Social efficiency will not save the world; salvation, temporal as well as eternal, can only come through Him Who is the Way, the Truth and the Light. He speaks today through His divinely constituted Church and the Church whispers His Message to His little ones in her schools. The Catholic school possesses the secret of true social efficiency. It is faith in God and in Jesus Christ Whom He has sent and in love of Him above all things. This is the basis of every other duty and obligation. It assumes the sacredness of the individual based on the true notion of personality as a complete and incommunicable substance.<sup>131</sup> It insists on love of neighbor as a correlate and indispensable condition to the love of God. Christian charity includes all social virtues and affords them a valid sanction. There are those that charge that "religious schools are backward because they assume religion to be the fundamental fact of life, whereas it is only one of the elements which make up that indissoluble unity."<sup>132</sup> Backwardness of this kind is the truest progress for it is based on truth. Religion is not a mere department of life; it is the meaning and end of life. Modern

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<sup>128</sup> Wilson, H. B., *Socializing the School, Educational Administration and Supervision*, Vol. IV, No. 2, p. 88.

<sup>129</sup> Bobbitt, Franklin, *The Curriculum*. Boston, 1918, p. 166.

<sup>130</sup> McGiffert, Arthur Cushman, *The Rise of Modern Religious Ideas*. New York, 1915, p. 273.

<sup>131</sup> St. Thomas, *Summa Theologica*. Paris Prima, Qu. 29.

<sup>132</sup> Todd, Arthur G., *Theories of Progress*. New York, 1918, p. 435.

society will avoid ruin and desolation only in proportion as it recognizes this fact and accepts it.

But it will not be enough for the Catholic school to insist on the necessity of religion as fundamental to all education. The relations between religion and social life, between the love of God and the love of neighbor, between divine service and social service, must be made explicit. The cult of democracy affords an opportunity for this. True democracy was proclaimed when the Master taught His disciples to pray, "Our Father Who art in heaven."<sup>133</sup> The Fatherhood of God implies the brotherhood of man. St. Paul is only developing the idea when he tells us that before God "there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all in all."<sup>134</sup> The first requisite for democracy is unselfishness. To act unselfishly at all times is no easy matter, for selfishness is native in human nature. There must be an adequate motive. The mere recognition that the common good demands this sacrifice will not be sufficient. But a realization that this is the law of Christ, that self-love is a sin against charity, that whatsoever is done to the least of His brethren is done unto Him, that the mark of membership in His Mystical Body is love, will lead a man gladly to sink his private interests in the common good.

These are applications of our divine Faith, that the Catholic school must make for the children. They should not be left to chance, for we have no assurance that knowledge of our Religion will function automatically to produce a life in conformity with it. Religion must be interpreted in terms of social and political life. Thus the child will be prepared, when the time comes, to exert his influence and direct his support in the cause of truth, justice and right.

There remains one more important consideration. Modern life is industrial; it is industry that fixes the conditions of living, working, playing, associating and resting. The Catholic school must assist the child to live according to the law of Christ, to grow up to His fulness, in an environment that resounds with the clanking of iron and steel, the whirr of machinery and the bustle of commerce.

Economists distinguish four great phases of industrial life, pro-

<sup>133</sup> Matthew, VI, v. 9.

<sup>134</sup> Colossians, III, 11.

duction, distribution, exchange and consumption. Though the major portion of his time and effort may be directed towards one of these phases in particular, every individual is vitally concerned with all of them. Consequently the school should give the child an elementary knowledge of all four. All should know something about production, or for what Bobbitt calls "occupational efficiency,"<sup>134a</sup> not only that the danger of aimless idleness may be obviated, but that there may be a more general appreciation of the function of labor in society. This will inspire those who work with a more ideal conception of their task, the while it serves to break down the barriers of class prejudice. Secondly, all should acquire an elementary knowledge of the process of distribution and exchange. Sound knowledge of this kind would help toward putting a conscience into business and would give a basis for judging the reforms that are advocated in the name of a more equitable distribution of wealth. Lastly, all should be trained for the proper use of the fruits of industry. This is sometimes called education for leisure or enjoyment, though more is included than is generally connoted by these terms. All should learn to desire things that are good and worth while, to spurn the cheap and tawdry, and exhibit that thrift and economy in the use of things that is demanded by the virtues of prudence and temperance.<sup>135</sup>

These types of training should be included in the right proportion in the education of every child. It will serve clearness to examine each one of them a bit more closely.

We might define productional knowledge as that which fits one to make things that sell. It regards those arts and occupations whose purpose is the creation of wealth through the application of labor and intelligence to natural materials.<sup>136</sup> Strictly speaking, production has to do with those occupations wherein manual skill is directly applied to raw materials, although other agencies, such as carriers, bankers, lawyers, clergymen, etc., contribute in a real though secondary way. General knowledge of production should include the manner of extracting raw materials from the earth; this comprises agriculture and mining. Then the transforming of raw materials by the so-called industrial vocations, manufacture and its correlate, machino-facture and the transportation of the pro-

<sup>134a</sup> Bobbitt, Franklin, *The Curriculum*, p. 53.

<sup>135</sup> Weeks, Arland D., *The Education of Tomorrow; the Adaptation of School Curricula to Economic Democracy*. New York, 1913, Ch. XI.

<sup>136</sup> *Ibid.*, p. 15.

duct. This knowledge concerns everyone, for everyone is dependent upon these agencies for keeping alive and well. It opens up the vision of later life to the child and brings home to him a sense of his dependency upon society.

Various studies contribute to productional knowledge; certainly, the form studies, the three R's, for without them a man can prepare himself, neither to produce or to appreciate the value of production. There should be practical applications of arithmetic to the problems of production. Nature study contributes when its aim is to bring out the relation between nature and human needs. Geography shows how environment affects productional activities. History should include the story of production in the past. Civics, when treated from the community point of view, shows the influence of the state, of law, order, police and fire protection on the process of making things to supply human needs. Literature and art likewise play their part. The relation between the fine and practical arts should be insisted on and the artistic character of good workmanship should be pointed out. The interest in music might be stimulated if children knew something about the process of making musical instruments. "One may easily undervalue the contribution of the less evidently productional types of knowledge, and while properly laying stress on the factors that directly function for wealth, err in denying productional values to the more abstract mental products."<sup>137</sup>

Of late, a new subject, industrial arts, has made its appearance in the elementary school curriculum. It is really not a new subject but rather an evolution of manual training. We have seen how public pressure caused the introduction of the manual arts. In the beginning the training value of this new subject was emphasized. The work was based largely on the Swedish sloyd system, whose spirit was disciplinary and whose aims were partly formative and partly utilitarian.<sup>138</sup> Katherine Dopp, in her "Social and Industrial History Series," intended for the primary grades, introduced the evolutionary type of practical arts, built up on the basis of the Culture Epoch theory. The attempt is to acquaint the child with the evolution of industry through the ages and thus to give him an understanding of the present situation.

<sup>137</sup> *Ibid.*, p. 18.

<sup>138</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 464.

Today, a new point of view has developed. It would study industry for the sake of a better perspective of man's control of economic factors.<sup>139</sup> It takes exception to the evolutionary approach on the grounds that to "rediscover every step in the development of these arts is to miss the purpose of these arts; it may be good industrial history, but it is not good industrial training." The course may be organized on the basis of the raw materials used in industry—foods, textiles, woods, metals, earth, and would show how these are transformed into finished products. Inasmuch as there is an overlapping in the use of materials, another method of organization has been suggested, based on use. The course would answer the question, How does the race provide itself with food, clothing, machines, records, tools, weapons and utensils. The purpose is not so much to learn the processes of construction as to get an idea of how things are made.<sup>140</sup> The time element immediately comes to mind, but the sponsors of the movement claim that time will be saved, for there will be a reduction of subjects. Drawing, manual training, domestic science and domestic art will all be included in this one subject." This subject, representing a content of thought and experience rich and vital in human values, may take its place in the elementary school, as dignified and respectable as geography or history or arithmetic."<sup>141</sup> Moreover, there are splendid opportunities for correlation with arithmetic, geography, nature study, etc. An added advantage of the course, is that it does not require any involved paraphernalia and can be taught by the regular grade teacher.

A knowledge of the processes of distribution and exchange is necessary for everyone, for even though a man has no direct interest in production, he does share in the things that are produced. If distribution is unregulated, if business pursues its course unrestrained, society will suffer. Lack of adequate regulation in this regard is responsible for no end of our present evils, for swollen fortunes, for low wages and high prices, for watered stock and cornering of markets, for all the buccaneering tactics of high finance.

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<sup>139</sup> Russell, James E., *The School and Industrial Life*. New York, 1914, (Columbia University Publication), p. 6.

<sup>140</sup> *The Speyer School Curriculum*. New York, 1913. (Columbia University Publication.) Gives complete organization of course in industrial arts based on use.

<sup>141</sup> Bonser, Frederick G., *Fundamental Values in Industrial Education*. Columbia University Publication, New York, 1914, p. 38.

If we are to have real democracy and a universal participation in the fruits of modern industrial progress, there must be a better knowledge of the process of distribution. The rudiments of this knowledge should be given to every child. There should be included a knowledge of commercial procedure, the conditions of barter and exchange, of transportation and trade. These implications should enter into the history course and be taught in civics. Arithmetic should have plenty of this kind of application and should include practical problems in taxation, trade, banking, insurance, stocks and bonds. Religion should demonstrate that graft and corruption, unjust wage and poor working conditions, constitute an infringement of the Law of God. The social responsibility of wealth should be emphasized, the Christian truth that ownership is stewardship and implies strict accountability to God.

On the other hand the dependency of the factors of distribution on social stability should be emphasized at every turn. The tendency of the day is to seek the cure of social ills in the complete destruction of the present social order. The fallacy of this sort of radicalism should be made apparent to the child and he should be taught to see that the established machinery of government, if properly operated, is the best means for curing abuses and bringing about social justice. History and civics are rich in opportunities for this sort of teaching, as is religion with its insistence on patience and obedience.

Training for the consumption of goods includes a wide range. There is primary consumption, including food, clothing and shelter. Over and above these there is the consumption of things necessary for physical well-being, the little luxuries of life. There are the materials required for family life and the proper care of children. There should be training in the right use of money, the cultivation of the proper appreciation of objects in the interests of economy and a distaste for the cheap and degrading. Training for recreation comes in with its implied cultivation of the proper social relationships. Here is included, in a word, all that knowledge which bears upon the use, economic, aesthetic or social, of any object whatsoever.<sup>142</sup>

Many elements in the curriculum can be made to yield this kind of knowledge. Religion, first of all, by insisting, in season and out,

<sup>142</sup> Ryan, John A., *Distributive Justice*. New York, 1919, p. 361.

that creatures are to be used as means not ends, that they are the ladder whereon we climb to God. Music, literature and art educate the taste and instill a love for the noble and beautiful. Thrift can be inculcated in the arithmetic lesson. Use values can be pointed out by means of the industrial arts. Hygiene, school recreations, and organized play, all have their influence. Nature study has its aesthetic aspects; it also teaches many valuable lessons in hygiene. After all, to teach children the proper use of things, is to teach them to live, for the manner in which a man enjoys the fruits of his labor and that of others, is the measure of his integrity.

We have reviewed the needs of modern society and indicated in broad lines the manner in which the Catholic school must meet them. We might call this, in a word, education for practical life. Bobbitt sums it up in the following words: "The individual is educated who can perform efficiently the labors of his calling; who can effectively cooperate with his fellows in social and civic affairs; who can keep his bodily powers at a high level of efficiency; who is prepared to participate in a proper range of desirable leisure occupations; who can effectively bring his children to full-orbed manhood and womanhood, and who can carry on all his social relations with his fellows in an agreeable and effective manner."<sup>143</sup>

Now there are those who claim that having stated this, you have stated the whole end and aim of education. These people look upon economic life as an end, rather than a means. They can conceive of no aim higher than present living, and education, in their thinking, is but an instrument for social betterment. They represent an extreme reaction from the formal and humanistic ideal of education that has widely prevailed; because the schools hesitated to have anything to do with the work-a-day, they will have nothing but the work-a-day.

But economic life is not an end in itself. It is but a preparation and condition for a higher type of activity. Man needs bread, but man does not live by bread alone. We may not teach trades at the expense of academic knowledge, which is, after all, society's priceless heirloom. The body is worth more than the raiment and man is worth more than his occupation. Education is essentially a human process, and while it is absolutely necessary that the individual be brought into vital contact with his environment, it must

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<sup>143</sup> Bobbitt, Franklin, *The Curriculum*, p. 3.

always be borne in mind that the individual should be the master, not the creature of his environment. He must be released from the bondage of the machine, and not made more completely a cog of the same. Society has its claims on the school; if the school refuses to heed them, it is doomed to failure and ineffectiveness. But the school does not exist for society alone; it must never forget its duties to the individual. Education absolves its obligation of adjustment, not when it succeeds merely in fitting the individual into his environment, but when it lends the individual the power of utilizing his environment for higher ends and of elevating it in turn to a higher level. This is the secret of progress.



## CHAPTER IV

### SUBJECT MATTER AND THE INDIVIDUAL

In the last chapter we have noted the modern tendency to regard education as exclusively a means of social control and to make the good of society its principal aim. This is in line with the current social philosophy, which regards the group as of paramount importance and considers the individual only in relation to the group. Individual rights and duties are measured by social norms on the assumption that the individual exists for society. A further inference identifies society with the State and makes the State the all-powerful arbiter of individual destiny. The trend of modern legislation, even in spite of the fact that the late war has demonstrated the peril of allowing governments to become too strong, shows how practical this philosophy has become.

Catholic philosophy has ever maintained that Society exists for the individual. The economy of salvation dictates this view: that the individual may save his soul and come to his appointed destiny, union with God, the world was created and the Redemption effected. Society, and its organized sovereign will, the State, are means of salvation. They are the temporal concomitants of Divine Grace and are intended to so dispose temporal things that the individual may the better devote himself to things spiritual. Man has other interests, other allegiances, than the merely civil, because he has a higher destiny than the merely natural. He must render to Caesar the things that are Caesar's, but there are more important things in his life over which Caesar has no control. St. Thomas points out that "man is not subservient to the civil community to the extent of his whole self, all that he is and all that he has."<sup>144</sup> The Pagans deified the State and worshipped the emperor as a god. The blood of the martyrs was poured out in protest against this system and the Church has ever jealously guarded the rights of the individual against undue encroachments on the part of the State. We recall the glorious work of Gregory VII, in this connection. The philosophy of the Church is very simple. Temporal things exist for the sake of the eternal. The temporal ele-

<sup>144</sup> St. Thomas, "Summa Theologica." *Prima-Secundae*, Qu. XXI, a. 4, ad 3.

ments of man's life are regulated by society through the State. They represent a lower order and are of a consequence bound to serve that which is higher. They exist as a means, not an end. The end of the group is to provide the best conditions for the individual to work out his eternal destiny, to save his immortal soul.<sup>145</sup>

This does not imply that the individual has no reciprocal relations to the group. Whilst it is true that the group exists for the individual, it is quite as true that the individual cannot attain his destiny without the group. Society exists because it answers man's primal instinct to associate.<sup>146</sup> The child needs the family, the family needs the community, the community needs the State." The need for the existence of the State with its array of soldiers, constables and tax-gatherers, rests on three grounds: first, the natural sociability of men, or their desire of living together; secondly, their endowment by their Creator with various rights; thirdly, their moral and intellectual imperfections."<sup>147</sup> The individual requires the cooperation of the group in all that he desires to accomplish. In return for such cooperation he must make surrenders of his own will and impulse. This is all included under the law of Christian charity, which postulates that he love his neighbor as himself.

Now social reform and social betterment is a Christian duty, for the difficulty of saving one's soul increases according as the evils of temporal life rise up to impede and discourage us. Moreover, it is inconsonant with the ideal of Christian justice, that oppression and exploitation of the weak by the strong should pursue their way unhindered and unrebuked. But social reform must begin with the individual. There are certain improvements which can be effected by legislating from above, but they will be but empty and transitory if corresponding reforms are not attempted from below. The quality of a group depends upon what the individuals composing it think and feel and do. Consequently the best ultimate way of improving society and bringing it up to the level of high ideals is to improve the individual.

The educational corollary of all this is that the real function of

<sup>145</sup> Sertillanges, A. D., *La Politique Chretienne*. Paris, 1904, p. 39.

<sup>146</sup> Leo XIII, *Encyclical, Immortale Dei*. "The Great Encyclical Letters of Pope Leo XIII." New York, 1903, p. 108.

<sup>147</sup> Devas, Charles Stanton, *Political Economy*. New York, 1901, p. 571.

education is the improvement of the individual. Practical education is necessary, but it is not the sole essential. "There is danger that in swinging from the extreme that produced men with an education without a vocation, we will swing to the other extreme that will produce men with a vocation without an education."<sup>148</sup> We need workers, but we need men more. The prime function of education is to make those differences in the thought and action of the individual that, summed up, spell character. Thus, on the one hand, will be saved the principle of individual integrity, while, on the other, the needs of society will be consulted and true social reform effected.

Education which has for its aim the improvement of the individual, sometimes goes under the name of education for culture, though the term may have an invidious meaning for some because of a narrow interpretation of the word, culture. This aspect of the question will be taken up later; for the present we will confine ourselves to a discussion of the means of achieving individual culture.

Here we are face to face with one of the greatest problems of education. All great educators in all times have implicitly, if not explicitly, maintained that real education is impossible without so disciplining the mind as to make it a fit instrument for the uses of life. This concept is found in Greek education,<sup>149</sup> and persists throughout the ages. But the question is, how shall this discipline be secured? How shall the mind be developed and strengthened so as to attain that power in which discipline consists? How shall the objective elements of learning be ordered and used so as to make the desired subjective differences? What is the function of subject matter? Is it to be of value in itself, or shall it be chosen solely with a view to discipline?

Here we uncover the whole controversy concerning formal discipline. Its history has already been sufficiently indicated for an understanding of its present status. Today, we are in the throes of a reaction against the theory. The needs of society, as outlined in the last chapter, are demanding a new type of subject-matter, practical in character and having a direct bearing on the needs of life. The schools have been loth to accept this material, because it is supposed to lack cultural value. Both parties have gone to wide

<sup>148</sup> Joyner, James W., *National Educational Association Proceedings*, 1916, p. 81.

<sup>149</sup> Graves, F. P., *History of Education*. New York, 1909, Vol. I, p. 189.

extremes. The advocates of culture and discipline maintain that the chief value of subject-matter is psychological and that its function is to develop and train the mind. This it can accomplish better if it is not practical in character, for it should deal with values that are transcendent and laws which are general and demand a certain kind of effort which alone can educate. The prophets of the practical claim that it is a waste of time to force children to learn things whose practical advantage they cannot appreciate and in which they are not interested except for external reasons. Disciplinary education, they maintain, is merely a matter of mental gymnastics and is advanced as an excuse for its own manifest failures. For experience shows that most of the knowledge that is acquired in the name of discipline is soon lost and fails to leave tangible trace. In explanation of this fact, a mystical kind of general competency is claimed, some sort of power of soul that will function in any exigency.

The opponents of the theory of formal discipline appeal to psychology in confirmation of their position. They maintain that the theory is based on a misconception of the nature of the mind, the doctrine of mental faculties, according to which the soul is made up of certain definite powers or faculties, the most important of which are cognition, feeling and conation. These constitute the principal sources of mental activity and in them are included such subordinate faculties as memory, imagination, reason, perception, attention, etc.<sup>150</sup> Modern psychology no longer seriously entertains this opinion, for "it is false and would be useless to human welfare if true."<sup>151</sup>

Now the division of the mind into faculties is as old as psychology itself. The moment that men began to study the mind, there was a necessity for classification. Even a rude classification has its use, for it is the beginning of science. The study of consciousness at once reveals the existence of some elements that very greatly resemble one another, and others that differ completely. These resemblances and differences are the basis of classification. One of the earliest divisions was that into reason, will and desire.<sup>152</sup> With Plato each of these divisions constitutes something very much

<sup>150</sup> Ackermann, Edward, *Die Formale Bildung, eine Psychologisch-Pädagogische Betrachtung*. Langensalza, 1898, p. 2.

<sup>151</sup> Thorndyke, Edward L., *Educational Psychology, Briefer Course*. New York, 1914, p. 72.

<sup>152</sup> Klemm, Otto, *The History of Psychology*, Wilm and Pintner Translation. New York, 1914, p. 48.

like a special soul. Aristotle maintained that there is one vital principle ( $\psi\chi\eta$ ) endowed with five genera of faculties, the division being based on the five stages of biological development. There is the vegetative faculty which is concerned with the needs of organic life; the locomotive faculty which presides over movement; the faculty of sense perception, including sensation and imagination; the appetite, or tendency to good; and finally, reason.<sup>153</sup>

The Scholastics followed Aristotle's division. According to Scholastic doctrine, body and soul are united in one complete substance; the soul, the substantial form, being the principle and source of all activities, biological and physiological as well as psychological. St. Thomas makes a greater distinction than did Aristotle, between sensuous appetite and rational appetite, or will.<sup>154</sup> The soul is the substance, the faculties accidents. There are cognitive capabilities of the sensuous order, the intellect, or faculty of rational knowledge, and two kinds of appetite. The feelings or emotions are complex products, made up of cognitive and appetitive elements, or mere aspects of such energies.<sup>155</sup>

John Locke substituted the notion of power for faculty and was the first to urge against the concept of faculty, the objections which are current today. Leibniz advanced the theory of actual tendencies and his lead was followed by Christian Wolff (1679-1754). Wolff held that the "vis representativa" is the fundamental power of the soul. This it is that transforms the powers or possibilities of the soul, the faculties, into actualities. The faculties, at first mere possibilities, become attributes of the soul and bear the same relation to the mind as the bodily organs to the body. He distinguishes four faculties, cognition, desire, sense and reason. Each of these faculties has enough of intelligence about it to cooperate with the others.<sup>156</sup> This notion is no doubt responsible for much of the misunderstanding prevalent today and for the extremes taken by the opponents of faculty psychology.

The faculty of feeling was added by Tetens, (1736-1805) who proposed a new pair of fundamental faculties, receptivity and activity. The first included feeling, the second, the various activities of the will, inner as well as outer.<sup>157</sup> Thus was originated

<sup>153</sup> Klemm, Otto, *The History of Psychology*, p. 48. Also Maher, Michael, *Psychology, Empirical and Rational*. New York, 1915 (Eighth Edition), p. 33.

<sup>154</sup> St. Thomas, *Summa Theologica*. Pars Prima, Qu. 80, a. 2.

<sup>155</sup> Maher, Michael, *Psychology—Empirical and Rational*, p. 34.

<sup>156</sup> Klemm, Otto, *The History of Psychology*, p. 60.

<sup>157</sup> *Ibid.*, p. 62.

the tripartite division into feeling, cognition and will, a division adopted by Kant and most psychologists since his time.

The turning point in the history of faculty psychology came with Herbart who proposed two objections to Kant's notion. (1) Mental faculties are mere class concepts derived by process of abstraction. (2) They are nothing more than possibilities and are not found among the facts of inner experience. In the content of actual experience, we distinguish ideas, but not a faculty of ideation, particular feelings, not a faculty of feeling, remembrances, not a faculty of memory. Herbart substituted the notion of power which differs from faculty in the respect that it arises as a necessary result of appropriate conditions.<sup>158</sup>

As a result of Herbart's criticism modern psychologists do not recognize the faculty. The mind is no longer regarded as a unity operating by means of certain capabilities and powers, but rather as a bundle of tendencies to react in a definite way to definite situations. Man comes into the world with a fairly well organized system of tendencies to feel and act. These tendencies respond to the physiological organization of the neurones. A neurone, apart from education, will transmit a stimulus to the neurone with which it is by nature most closely connected. This is the basis of the reflexes and instincts, or what are known as unlearned tendencies. The mind is by nature sensitive to a certain situation; it responds to this situation naturally and unconsciously, because a bond exists between the situation and the response.

Now in the course of experience, some of these bonds are strengthened through the operation of the Law of Use. That is to say, if a man responds originally to a situation, the connection between the situation, S, and the response, R, will be strengthened. If on the other hand, the connection is not made for any length of time between S and R, the bond will be weakened. This is the Law of Disuse. These laws are sometimes combined under the name of Law of Exercise. Furthermore, if satisfaction results from the making of a response, the S-R bond will be strengthened; if annoyance results, it will be weakened. This is the Law of Effect.<sup>159</sup> It is the function of education to supply the proper experiences or situations and to observe the Laws of Exercise and Effect in calling forth the right responses. Education then becomes a matter of modifying native S-R bonds and building up

<sup>158</sup> *Ibid.*, p. 66.

<sup>159</sup> Thorndyke, Edward L., *Educational Psychology, Briefer Course*, p. 70.

new ones. This is the educational psychology of Edward L. Thorndyke, of Columbia University. It is accepted by a great number of writers on modern pedagogy and is the basis of most of the work done at Teachers College, Columbia University.

Of course, there is no room in this psychology for the doctrine of formal discipline. Education is a matter of forming appropriate S-R bonds and these bonds are always more or less specific. They demand a definite response to a definite situation. There is no such thing as training the judgment, though there is training of specific judgments. The memory is not cultivated, but children are trained to remember certain things. "And so with all the other mental and moral virtues. They are not general, but obstinately particular. What, then, is the net result of all this? What but that we must abandon all talk and claim of general mind-forming, and gladly accept the more humble task of mind-informing. The several studies provide not opportunities for general training, but each of them its own peculiar opportunities for special training."<sup>160</sup>

Yet the discrediting of the faculty psychology has not served to down effectually the doctrine of formal discipline. Concessions may be made as to its extreme form. Practical experience and daily observation prove that training in mathematical reasoning does not necessarily make for power to reason well in other lines. Men of strong will and dogged determination in affairs of business and state, only too often show a sorry lack of will power in ruling their own passions. Yet to say that training in one direction has absolutely no influence in any other direction contradicts the most obvious results of education. Schooling, in whatever line, does seem to make some difference in the way a man conducts himself in other lines. General education cannot be a myth entirely. Modern experimental psychology, weary of a *priori* attempts to settle the problem, has turned to experiment with the result that we have an illuminating and rather considerable literature on the subject of transfer of training.<sup>161</sup>

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<sup>160</sup> Moore, Ernest Carroll, *What is Education?* Boston, 1915, p. 102.

<sup>161</sup> Good general accounts of these experiments are found in Colvin, Stephen S., *The Learning Process*. New York, 1915. Bagley, William Chandler, *Educational Values*. New York, 1915. Freeman, Frank N., *How Children Learn*. Boston, 1917.

A more detailed and classified description is contained in Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*. Baltimore, 1916; *Educational Psychology Monograph*, No. 16.

The experiments made to date may be divided according to the aims of the investigators into those which are primarily psychological and those which are primarily pedagogical.<sup>162</sup> Among the psychological experiments, there are: 1. Those which attempt to determine the effect of one kind of sensitiveness on other kinds of sensitiveness. Best known are the tests of Thorndyke and Woodworth and those of Coover and Angell. The former attempted to determine the influence of training in estimating magnitudes of the same general sort on ability to estimate similar magnitudes, such as lines of various lengths, areas of different sizes, and weights of different degree. They also tested the "influence of training in observing words containing certain combinations of letters or some other characteristic, on the general ability to observe words."<sup>163</sup> They concluded that it is misleading to speak of sense discrimination, attention, memory, observation, etc., since these words refer to multitudinous individual functions; that improvement in any single mental function rarely brings about equal improvement in any other function; that where such improvement seems to occur, it is due to the fact that there were identical elements in the practice series and the final test series. Two kinds of identity are always involved, identity of substance and identity of procedure. The former constitutes the objective element in transfer, the latter, the subjective element. The subjective element is personal and is dependent upon the quality of the individual mind and its interests; it includes methods of learning, attitudes and dispositions.<sup>164</sup>

Coover and Angell attempted experiments in discrimination, for the purpose of determining the effect of special exercises on general practice.<sup>165</sup> Subjects were practiced in discriminating intensities of sound and then tested for ability to discriminate shades of grey. In a second experiment, the effects of training in sorting cards was noted on "typewriter reactions," or ability to react properly on the typewriter when certain letters were exposed.

<sup>162</sup> Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*, p. 4.

<sup>163</sup> Thorndyke, E. L. and Woodworth, R. S., "Improvement in Mental Functions." *Psychological Review*, Vol. VIII, pp. 247-261; 384-395; 553-564.

<sup>164</sup> Thorndyke, Edward L., *Educational Psychology*. New York, 1913, Vol. II.; *The Psychology of Learning*, Ch. XII.

<sup>165</sup> Coover, J. E. and Angell, Frank, "General Practice Effect of Special Exercise." *American Journal of Psychology*, Vol. XVIII, 1907, pp. 328-340.



Transfer was noted and the authors concluded from test and introspection that this was not due to identical elements, but to the fact that the subjects formed a habit of divesting the process of all unessential features and attending only to the essential. Thus Coover and Angell subscribe to the doctrine of transfer. They are supported by the experiments of Wallin, Seashore and Jenner, and Urbantschitsch. Thorndyke and Woodworth disagree.

2. Experiments on the accuracy of voluntary effort and the effect of special training on the general rapidity and accuracy of motor adjustments. These experiments have not produced a great amount of evidence either for or against transfer. The subjects were too few in number and the practice too much like the tests to warrant any trustworthy conclusions.<sup>166</sup>

3. Experiments of the effect of special training on the general rapidity and accuracy of memorizing. The pioneer test of this kind was that made by James, who tested the capacity of five subjects to memorize poetry after training and compared it with their capacity before training. He concluded against improvement and claimed that memory could not be improved but that "all improvement of memory consists in the improvement of one's habitual method of recording facts." The experiments lacked the technique and scientific character that would be necessary to give them validity, yet because of the prestige of their author they were quite widely accepted at the time.<sup>167</sup>

A more scientific experiment was that conducted by Ebert and Meumann. Training tests in memorizing series of letters, nonsense syllables, words, Italian words, strophes of poetry and selections of prose produced improvement in memory. They concluded that there must be "a sympathetic interaction of allied memory functions based on assumed psycho-physical activity."<sup>168</sup> Although critics of the experiment hold that the sole cause of the improvement was the increased power of attention, improvement of technique, etc., which the authors list as auxiliary causes, the opinion of the investigators, because of the manner in which the tests were conducted, is worthy of respectful attention. The findings of Bennett and Fracker likewise argue in favor of spread.<sup>169</sup>

<sup>166</sup> Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*, pp. 15-25.

<sup>167</sup> James, William, *Principles of Psychology*. New York, 1890, Vol. I, p. 666.

<sup>168</sup> Meumann, E., *The Psychology of Learning*, Ch. III. New York, 1913.

<sup>169</sup> Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*, pp. 25-28.

4. Experiments to test the training of one organ upon the bilaterally symmetrical one, or upon a closely related member. Eight investigations have been made along this line by Davis, Scripture, Raif, Wallin, Volkmann, Swift, Starch and Woodworth. Tests were made with the hands, fingers, arms, toes and eyes; no experiment was made upon the ears. In every case transfer was found, although a variety of explanations was advanced.<sup>170</sup>

The pedagogical experiments have been conducted in the fields of mathematics, spelling, English grammar and in the examination of the effects of training on mental traits, like: memory, habits, concentration of attention, observation, quickness, accuracy, etc., ideas of method and ideals. Rietz and Shade studied the correlation between the grades of children in the various branches of the curriculum.<sup>171</sup> They hoped to discover the existence of reciprocal relations that would have an effect upon transfer. Using the methods of Galton and Pearson, they found a high correlation between mathematics and foreign languages. No transfer was indicated, but inasmuch as there is a high correlation between these branches, there is at least some probability of transfer.

Winch prosecuted a study of the accuracy of school children,<sup>172</sup> and after finding a high positive correlation between accuracy in working simple sums and ability in solving arithmetical problems, felt that there was not enough evidence in the practice tests which he conducted simultaneously to argue for transfer of training. Accuracy in working sums does not necessarily make for accuracy in reasoning. He concludes: "It seems to be possible to find highly correlated functions which appear to have very little relationship of a pedagogical value. We cannot conclude without further inquiry in other lines, that two highly correlated mental powers are causally related."

Bagley supervised an experiment at the Montana State Normal College for the purpose of discovering whether the habit of producing neat papers in arithmetic would produce habits of neatness in other branches. He failed to find the slightest improvement in

<sup>170</sup> *Ibid.*, pp. 28-31.

<sup>171</sup> Rietz and Shade, *Correlation of Efficiency in Mathematics and Efficiency in other Subjects*. University of Illinois, University Studies, Vol. III, No. 1. November, 1908.

<sup>172</sup> Winch, W. H., "Does Improvement in Numerical Accuracy Transfer?" *Journal of Educational Psychology*, Vol. I, 1910, pp. 557-589; Vol. II, 1911, pp. 262-271.

language and spelling papers, though there was marked improvement in the arithmetic papers.<sup>173</sup> He suggested that the failure to secure transfer was due to the fact that the habit of neatness had not been made a conscious ideal in the minds of the children. This was followed out by Ruediger, who found that when the ideal was made conscious, transfer was achieved. "In general, the value of specific habits under a change of condition, depends directly on the presence of a general idea, which would serve for their control."<sup>174</sup>

This conclusion was further emphasized by Judd in his experiment on the effect of practice as determined by the knowledge of results.<sup>175</sup> A number of children were required to attempt to hit with a small dart, a target which was placed under 12 inches of water. It was found that when one group was instructed as to the deflection of light through refraction, they were more successful when the depth of the target was increased to 4 feet than were another and uninstructed group. The knowledge of conditions gave an idea of method which resulted in transfer.

Dallenbach experimented on the concentration of attention. His problem was to find the effect of a daily drill of fifteen minutes on charts of numbers, letters, words, geometrical figures, etc., conducted during a period of seventeen weeks. A striking rise in the school grades of the children resulted during the following school term. He concluded that the evidence justified a restricted belief in formal discipline.<sup>176</sup>

It remains to note the experiment made by Dr. Hewins, in her capacity as Instructor in Biology at Newton High School, New York City. Dr. Hewins felt that more enlightening results might be obtained if investigators would work with children in their formative years, rather than with adults in psychological laboratories. For the ordinary conditions of transfer are present before habits are formed and the mind has lost much of its plasticity. She chose as her field the study of the effects of training on the powers of observation, largely because she could thus pursue the

<sup>173</sup> Bagley, William Chandler, *The Educative Process*. New York, 1917, p. 208.

<sup>174</sup> Ruediger, W. C., "The Indirect Improvement of Mental Functions through Ideals." *Educational Review*, Vol. XXXVI, 1908, pp. 364-371.

<sup>175</sup> Angell, Pillsbury and Judd, "The Doctrine of Formal Discipline in the Light of the Principles of General Psychology." *Educational Review*, Vol. XXXVI, June, 1908, pp. 1-42.

<sup>176</sup> Dallenbach, K. M., "The Effect of Practice upon Visual Apprehension in School Children." *Educational Psychology*, Vol. VI, pp. 321-334; Vol. VII, pp. 387-404.

experiment in her own class-room. The subjects of the experiment were pupils, boys and girls, in the first term of their Freshman year at High School. Their ages varied from twelve to seventeen. Three series of tests were given, the first daily from April 22 to April 30; the second, from June 3 to June 11; the third, from November 4 to November 11. The practice series was given on ten school days from May 15-28. The practice series consisted of observation of biological material, which was exposed to the children, who were then allowed ten minutes to write a description. In every case the material consisted of a flower—the lilac, the dogwood, the buttercup, etc. The test series included some biological and some non-biological material. The latter consisted of pictures, syllables, nonsense figures, geometrical figures and figures in the air. These were exposed to the children and they were given a certain time to write a description. The aim was to discover if the practice in observing the biological material of the practice series would improve the observation of the biological material of the test series, and particularly of the non-biological.

The experiment was carried out carefully, due allowance being made for all contributory causes. One-half of the class were practiced. The results show an improvement of the practiced half over the unpracticed in the test series, both in the biological and non-biological material. "It is evident from these general summaries and comparisons that the practiced pupils have done better in the second and third series than the unpracticed. The question difficult to solve is: 'What is the cause?' No doubt growth, familiarity with procedure, benefits of class-work and study, and desire to excel, have all contributed their share toward the gain, but these factors may have aided both sides equally. We have no means of telling. Then why the difference?"

"Feeling that the balance of arguments and scientific proofs were against formal discipline when this investigation was begun, I am forced by the results obtained to admit that in this experiment, the proof seems to be on the affirmative side."<sup>177</sup>

The significant fact about all these experiments, and many others which we might mention, is that all without exception show that some transfer is possible. Of course, the fact of transfer

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<sup>177</sup> Hewins, Nellie, P., *The Doctrine of Formal Discipline in the Light of Experimental Evidence*, p. 112. Part II, pp. 49-144, contains a complete account of the experiment with tabulated results.

is ascribed to other causes, such as method in recording facts (James), the functioning of identical elements (Thorndyke), etc. But even granting that these factors contribute, it remains undeniable that there is such a thing as transfer. The explanations advanced might well serve as the basis of further discussion; meanwhile they serve to throw light on educational method. The findings of James and Thorndyke, which by the way bear some evidence of having been fitted into preconceived notions, were too readily accepted by some schoolmen. The result has been the specific-training idea, which threatens to involve us in a situation where real culture will be sacrificed to narrow specialized efficiency.

The argument against the dogma of formal discipline which is based on the discrediting of the faculty psychology is an empty one and lacks anything like conclusiveness. First of all, if the faculty theory is rightly understood it is not as absurd as is generally implied. Every science classifies the phenomena with which it has to work, and psychology in its study of consciousness will arrive nowhere should it fail to note the likenesses and differences in conscious phenomena. Again, mental states are complex and they cannot be properly understood unless they are analyzed. Such analysis is bound to discover certain primary modes and activities that cannot be further reduced and which for want of a better word, we may call faculties. The mistake comes when psychology advances too ready an opinion as to the nature of these faculties. The question is profoundly metaphysical; it touches on the question of the nature of the soul and its relations as a substance. Crude attempts at expression have resulted in a too material concept of a highly spiritual fact. A faculty is nothing more than the mind's capability for performing a particular kind of activity. There are real differences in psychical activity; this is evident from a consideration of the diversity of the objects toward which the such activity is directed. The mind's reaction to color differs profoundly from its reaction to reasoned argument. This difference of reaction to different stimuli is an index of a difference of mode in activity. A faculty is a mode of mental activity which is different from any other mode of mental activity.<sup>178</sup>

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<sup>178</sup> Maher, Michael, *Psychology, Empirical and Rational*, pp. 23-40. Also *Catholic Encyclopedia*, "Faculties of the Soul," Vol. V, p. 740, and St. Thomas, *Summa Theologica*, Pars Prima, Qu. 77, art. 3.

If it be borne in mind, with the scholastics, that a faculty is not a part of the soul, or an independent separate agent, or a group of conscious states of a particular kind, but that it is simply a special mode through which the mind acts—that it is the soul itself operating in a certain, peculiar way—there is little room for quibble. The denial of the faculty theory is largely based on a metaphysical assumption, namely the denial of the existence of the soul as a unitary agent working in and through the whole psychic mechanism and related thereto as form is related to matter, and the substitution of a notion of the mind as an aggregate or succession of conscious processes. The new psychology which studies mental functions and has no room for mental structures, would naturally deny the existence of faculties, no matter how they might be understood.

But whether we hold the faculty theory or not, we cannot disregard the facts concerning the transfer of training. Long before the relation between psychology and education had been worked out, the common opinion of mankind subscribed to the notion of formal discipline. Locke, for example, is hailed as the father of the theory, yet Locke was among the first to question the faculty hypothesis. The traditional arguments in favor of the doctrine were based not on psychological grounds, but on experience. Later on when the doctrine was attacked its proponents invoked the faculty argument. Colvin insists that the faculty hypothesis is not basal to belief in transfer. "Naturally when the doctrine was first formulated it was stated in terms of the psychology then current. It could be stated in terms of the up-to-date functional psychology almost as well. This seems to be the common mistake that the opponents of transfer generally make, namely, the assumption that because the doctrine of formal discipline first appeared in the setting of the faculty psychology, it must of necessity be invalidated with the passing of that psychology. With equal justification from logic, one might argue that because the belief in heaven was originally coupled with the old Ptolemaic conception of the universe, this belief was destroyed when the Copernican system superseded the old cosmological ideas."<sup>179</sup>

What then is the present status of the doctrine of formal discipline? First, the arguments alleged against it from the standpoint of the faculty hypothesis are invalid. Secondly, experi-

<sup>179</sup> Colvin, Stephen S., *The Learning Process*, p. 236.

mental evidence, far from discrediting it, seems to confirm it. The question then is still an open one, and in the absence of more conclusive data, it would be foolhardy to rule it out of court. All great thinkers of the past have assumed it without question, and though their assumption may have lacked scientific finality, it was based on observation of the evident facts of life. Culture is a phenomenon that cannot be overlooked, and the relation between culture and certain kinds of mental activity is evident. There is a narrowness of mind that is consequent upon failure to receive a broad training. Practical efficiency only too often goes hand in hand with purblind intelligence. Familiarity with things that transcend daily experience, with pure science, history, literature and the fine arts, puts its stamp upon the mind. Unless we are willing to admit that the culture we find in life is entirely due to inherited dispositions, we must agree that there can be such a thing as general education, which is another name for formal discipline.

Of course, no man would deny that great educational crimes have been and are committed in the name of discipline and culture. If the emphasis today is upon content as against form, upon object as against subject, upon things learned as against the learning, it is because of the ill effects of over-emphasis in the other direction. School programs have been cluttered with no end of formal material to the exclusion of practical elements that are absolutely in demand. If the classics are attacked today, if pure science is in bad repute and pure mathematics deemed a waste of time, it is largely because of the formalism that has dominated the teaching of these subjects and the failure to work out their practical implications. For if a subject is properly taught, be it ever so abstract and cultural, it will yield practical advantage. By the same token, no matter how utilitarian a branch may be, it may be made to serve the ends of culture. The maxim should not be, "Teach so that the subject may be learned and turned to practical advantage;" nor "Teach so that spiritual power may be increased, developed and enlarged." Rather it should be, "Teach so that while the matter is learned and turned to practical advantage, the powers of the mind are developed, refined and brought to the highest possible degree of culture."<sup>180</sup>

<sup>180</sup> Willmann, Otto, *Didaktik*, Vol. II, p. 59.

This brings us face to face with the necessity of defining culture. Culture is not mere grace, a superficial manner that comes of acquaintance with the finer things of life and familiarity with art and literature. It is more than ease in conversation and poise in absolving social obligations. It is not the exclusive heritage of those who command the resources to enjoy an undisturbed leisure. It does not disdain toil and labor and may be as much at home in the heart of the artisan as in the soul of the debutante. It is not solely intellectual, consisting of a wide range of information; it is not merely emotional, a matter of *savoir faire*. In a word, culture is not a mere embellishment of life.

Culture is power born of the symmetrical development of all the faculties of the individual. It is the habitual tendency to do not the nice thing, but the right thing. It is the expression of Christian charity. Though its primary function is the improvement of self, it is of necessity altruistic; for true culture is only possible where there is the readiness to subordinate selfish impulse to the common good. It does not need the setting of the drawing room to display its glory; it is as beautiful in the workshop. Dewey defines it as "the capacity for constantly expanding in range and accuracy, one's perception of meanings."<sup>181</sup> If we understand this definition rightly, we see how culture implies on the one hand, an openness and plasticity of mind that preclude narrowness and prejudice, and on the other a growing and deepening knowledge of men and things, of facts and relations, both of which operate to produce a fulness of life, spent not in the interests of self, of ambition, of wealth, but for the glory of God and the good of fellow-man.

Culture includes a two-fold element, the one receptive, the other conative. First of all there must be a broad and comprehensive knowledge of the general and basic facts of human experience. It should include the present as well as the past. It must not be superficial or confined to just certain lines of thought. The cultured man may be a specialist, but he must have enough general knowledge to emancipate him from the thralldom of his specialty. He must be able to view life broadly and not have his vision distorted by narrow, specific interests.<sup>182</sup>

Nor dare this knowledge be superficial, of a chatty, informational

<sup>181</sup> Dewey, John, *Democracy and Education*, p. 145.

<sup>182</sup> Cooley, Chas. H., "A Primary Culture for Democracy." *Publications of the American Sociological Society*, Vol. XIII, p. 1.



character. Mere information makes for conceit. It is carried along in the memory and does not function in life; it becomes a means of vain display. True knowledge, on the other hand, is knowledge that has been assimilated, that has become part and parcel of one's very being. Newman says, "A man may hear a thousand lectures and read a thousand volumes and be at the end very much as he was as regards knowledge. Something more than admitting it in a negative way into the mind is necessary, if it is to remain there. It must not be passively received, but actively entered into, embraced, mastered. The mind must go half way to meet what comes from without."<sup>183</sup>

The power over information and experience that we call knowledge demands coordination. Meanings can only be "expanded in range and accuracy" if they are seen in their proper perspective. The quality of unrelated knowledge is always evident. It stamps the bore and the prig, the man whose memory is overloaded with facts over which he seems to have no control and who as a consequence has no judgment of the fitness of things. Says Dr. Shields: "The mind must be able to turn instantly from subject to subject as the necessity of the social situation demands. The cultured man is keenly sensitive to the play of thought and feeling in the social group in which he moves and he responds to it without apparent effort. However indispensable concentrated attention may be in order to reach the solution of any problem of present interest, culture demands the added power of shifting the attention with ease and grace from topic to topic so as to meet the social situation and yield pleasure and profit to the group."<sup>184</sup>

The proper control of knowledge calls for the cultivation of the imagination. Practical people sometimes regard the imagination a bit askance because they feel that it is the source of idleness and empty dreaming. This may be true in some cases; even the reason may be abused. The fact that the imagination may be open to abuse only proves the necessity of educating it properly. For the imagination plays a very important rôle in human life. It is the basis of love, because it is the basis of sympathy. It enables us to enter into the thoughts and feelings of others, of enjoying vicarious experience. It shows us the possible effect upon others of the things we say or do and makes us cautious of the

<sup>183</sup> Newman, John Henry, *The Idea of a University*, p. 489.

<sup>184</sup> Shields, Thomas E., *Philosophy of Education*, p. 249.

manner in which we advance our opinions. It helps us to place the best interpretation on the actions of our neighbor. Many a good thought has proven unfruitful because there was lacking enough imagination to foresee that unless skilfully advanced, it would provoke antagonism rather than sympathy. Many an unjust condemnation has been passed, because there was lack of vision broad and deep enough to discover hidden motives.

So much for the cognitive side of culture. Were culture this and nothing more it might well result in pride and hardness of heart, for knowledge has a way of puffing up. The cultured man must not only know, he must feel. His knowledge must be shot through with right emotion. True sympathy requires imagination; but it likewise demands reaction to imagination. Feeling is the great motive power of human life, the source of all energy. Without it knowledge is barren and culture impossible.

Emotion may easily become an enemy of the mind. It may result in sentimentalism, an appreciation of values without any concern for the price of their acquisition. Hence emotion must be controlled. This control is effected partly by knowledge and partly by the building up of the proper habits, attitudes and appreciations. Moral philosophy lists the passions among the possible impediments to the free action of the will. They are the wellsprings of human action and unless they are effectually subordinated to reason and controlled by habit, they become a source of disaster to the individual and the group.

The virtue of obedience is fundamental to true culture. It in turn implies humility, and Christian asceticism, the best system of character formation ever devised, postulates humility as the first requisite to growth in holiness. The first thing that a cultured man must realize is his own place in the essential order of things and the duties of service that are incumbent on him. He must be disposed to accept the guidance of authority and bring his soul captive to higher powers. This implies discipline, self-control, self-direction and often self-sacrifice. Humility, docility, obedience are functions of the will; they are the evidences of purposive action.<sup>185</sup>

The effect of culture on the individual is the development of

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<sup>185</sup> Bagley, William C., "Duty and Discipline in Education." *Teachers College Record*, Vol. XIX, No. 5, p. 419.

true character, which implies knowledge raised to the dignity of the ideal by reason of proper emotional reaction and of habits built up in conformity with these ideals. The result is power, the ability to so control the desires, impulses and feelings, that the will may enjoy the largest measure of freedom.

True culture is not an affair of higher education. Its seed must be planted deep down in the heart of the developing child at the very time that his conscious powers are awakening. Culture is as much a concern of the elementary school as of the high school. Hence all the elements which enter into the constitution of true culture should be fostered from the primary grades up. This is impossible where the function of the elementary school is interpreted narrowly, where it is regarded as an institution for training in the school arts and in the rules of conventional politeness.<sup>186</sup> The "capacity to expand in range and accuracy one's perception of meanings," must be developed from the beginning if it is to be developed at all.

In this discussion of the relation between subject-matter and the individual, we have attempted to show that the choice of subject-matter should be dictated by individual as well as social needs, that discipline or general education is possible, that culture consists of certain definite elements. But it would be a mistake to think that there is some automatic and mysterious process whereby subject-matter effects the desired differences in the mind of the child. Educational science has proven that there are laws underlying the process of learning and these laws must be sought out and obeyed. They form the foundation of method, and subject-matter without method is bound to be an ineffective instrument. Now the studies of transfer of training have demonstrated that there are certain conditions which, when placed, will facilitate "spread." One of these is that the elements to be transferred should be made conscious.<sup>187</sup> The child may acquire habits of close observation from nature study, for example, only if the teacher takes care to point out and insist upon the general advantages of such observation. There must be an ideal which transcends the task at hand and which aids the child to see the work he is doing in its broad perspective. Motivation will thus be given to an effort which otherwise might well be distasteful and

<sup>186</sup> Shields, Thomas E., *Philosophy of Education*, p. 254.

<sup>187</sup> *Vide supra*, experiments of Bagley, Ruediger, Judd, etc.

unproductive of any lasting results. This ideal will then function in other situations, even though the subject-matter be quite different and the specific aim of an entirely different nature.<sup>188</sup>

Secondly, the method and technique of learning should be made explicit and conscious. Better habits of attention, improved methods of memorizing, divesting the work of non-essential elements, were some of the factors that the investigators mentioned as aiding in transfer.<sup>189</sup> There is no reason why children should not be instructed in the technique of learning. They would thus acquire correct habits of study that would enable them to work independently and solve their own problems, whether in school or in later life. Much is being written and attempted nowadays by way of teaching children to study.<sup>190</sup> The importance of this phase of education cannot be over-emphasized. It is one of the best ways of securing lasting results.

Thirdly, Thorndyke and Woodworth have insisted that transfer is only possible where there are identical elements.<sup>191</sup> Now whether we agree with them or not, when they account for all transfer on this basis, we must admit that where there are identical elements, the odds in favor of transfer are greatly improved. By identical elements, we may mean identity of procedure. This was sufficiently indicated in the foregoing paragraph. Or we may mean objective identity, or identity of matter. Thus, for example, there are common elements in arithmetic and nature study, in drawing and manual training, in history and geography. Again grammar and arithmetic are alike in that they require abstraction and reasoning; there are common elements in the various phases of arithmetic, as in addition and multiplication, fractions and divisions, etc. All of these should be brought out, and they can be brought out if the work is properly correlated. Correlation of subject-matter is absolutely necessary for thorough and economical learning. It makes for that coordination of knowledge which was mentioned as one of the essentials of culture.

But what of the effort which we have always been told is the only royal road to education? It is still required, but it has become intelligent. The mere fact that a task is hard does not

<sup>188</sup> Bagley, William C., *Educational Values*, p. 190.

<sup>189</sup> *Vide supra*, the experiments of Coover and Angell, Ebert and Meumann, etc.

<sup>190</sup> Earhart, Lida B., *Types of Teaching*. Boston, 1915, p. 192.

<sup>191</sup> *Vide supra*, the experiments of Thorndyke and Woodworth.

mean that it is educative. Effort is necessary for the building up of character, but it should have some relation to reality. Motivation is indispensable in any true scheme of education. Merely to tell children that they must do this thing which is difficult and distasteful, because thereby they are to become strong-willed men of character, is not a rational method of procedure. It discourages and dissipates attention as often as it inspires and makes for concentration. On the other hand, school work that is rightly motivated is not necessarily easy. It demands real effort and this is as it should be. All things worth having in life are hedged round with difficulty, and no victory is possible without a struggle. Initiative we need, and originality, power of independent thought and resourcefulness, but these should grow out of obedience and docility. Thoroughness is a prime requisite; race experience needs to be mastered, not desultorily consulted. But the while we seek for thoroughness, for the ability to apply oneself to set tasks, we must not forget that there is a place for interest and motive and that things are best done and virtues best acquired when they are done and acquired rationally.

We may add that no subject should be retained in the elementary curriculum for purely disciplinary reasons. Although discipline is possible and the culture of the individual is the first great aim of education, the period of elementary education is so short and there are so many specific ends to be consulted, that any direct attempts at general training are out of place. Let it be remembered that any subject, no matter how practical, may be so taught that it will yield discipline. Transfer is largely a matter of method, and even such cultural subjects as pure science or the ancient languages will fail utterly of their purpose if they are not properly presented. Ziller remarks: "The proper kind of practical knowledge, presented in the proper way, will also yield the right kind of formal discipline."<sup>192</sup> Other things being equal, the practical reasons should prevail over the cultural in the choice of elementary subject-matter.

Finally, it is obvious that no matter how well chosen and organized a course of study may be, it can never take the place of a good teacher. It is the teacher who must interpret it, apply it and make it productive of results. Hence the universal cry for

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<sup>192</sup> Ackermann, Edward, *Die Formale Bildung*, p. 89.

good teachers, men and women of real culture, who understand the possibilities and limitations of subject-matter, who know the psychology of the branches they teach, who can effect that compromise between the child and the curriculum which will never sacrifice the former in the interests of the latter, but who will use the curriculum as it is intended to be used, as an epitome of the Truth that shall make men free.

## CHAPTER V

### THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL—THE SCOPE

In the preceding chapters we have considered the school as society's means of self-preservation. We have shown how education in every age should reflect the social ideals of the time. The chief characteristics of the modern age were examined with a view of discovering the fundamental facts which must influence contemporary educational procedure. We have indicated the broad lines which Catholic Education must follow if it would keep abreast of the times, and at the same time fulfill its mission of bringing the modern world captive to Christ. We have criticized the current interpretation of the principle that education is adjustment to the environment, and postulated that adjustment, to be adequate and effective, must be an active, not a passive process. The individual is not to be fitted into society as a cog into a machine, but is to be given the power of self-adjustment, the power of individual choice based on character, which will enable him to fulfill the requirements of society and at the same time cooperate in the raising of society to higher planes of truth and justice. This power is the cultural effect of education and can only be realized when education is dominated by broad and general, and not merely narrow, utilitarian ideals. We shall now attempt to reduce all of this to a working basis by showing how it is to be applied in the formulation of a curriculum for the elementary school.

The first thing to be determined is the scope of elementary education in the United States. This nation has made its act of faith in democracy as the best type of social order for the protection of individual rights on one hand, and the maintenance of a duly constituted authority on the other. Now the cornerstone of democracy is the notion of equality. The passion for liberty, while logically a development of the insistence upon the inherent value of the individual, is historically a negative development, born of a struggle for the equalization of fundamental rights. The principle that "all men are created free and equal" lies at the foundation of our national institutions. Our Constitution, which is built upon it, is our guarantee of individual liberty. Of course

the canon of equality does not deny an aristocracy of natural talent due to native individual differences. But it does condemn any special political or social privilege being accorded such aristocracy or to any other aristocracy based on less worthy considerations, such as wealth or social caste. Leadership there must always be, but such leadership should be the reward of real achievement. No artificial barrier raised by caste, wealth or learning should obstruct the masses in the enjoyment of those things which are fundamental to decent living. Every man, woman and child must possess the right to "life, liberty and the pursuit of happiness."

For elementary education this means that every child that comes into the schools, no matter what his antecedents may have been, no matter likewise what his future social and economic destiny may be, must receive the same general, fundamental education. There is no room in American life for an educational practice such as prevails in the countries of Europe, where the schools are orientated according to the present and future social standing of the children in such manner that higher education is the heritage of birth and money, and the children of the lower class are predestined to the same level of life as their fathers. Such a system is well calculated to perpetuate a society that is founded on stratification, but it is utterly at variance with American ideals. Every American child is the potential heir to all that is best in our national life. If our fathers have labored and fought and died that liberty may thrive among us, that liberty shall be his and he shall be protected from all that might dispossess him. No discrimination, no differentiation may obtain in our "common schools;" there must be the same competence for all.

This competence must include all the fundamental and necessary elements of American living. On the practical side, all the experiences, forms of knowledge, types of behavior, mental attitudes and dispositions that are basic to the majority of the vocations upon which the children will enter in later life, must be fostered. On the cultural side, there must be provision for all the qualities of mind which are requisite, if the individual is to lead a rich and sanely balanced life, a life valuable to society and at the same time in accord with his own eternal destiny.

This conclusion is further strengthened by the fact that democracy depends upon sanctions that are moral and social, rather than political. Autocratic governments use force to maintain order



and keep refractory elements in line by means of physical threat. Democracy makes its appeal to common-sense. The citizen is to be guided by his own sense of fairness and justice to the realization of the necessity of subordinating selfish interest to the common good. Only when individuals show themselves unwilling to cooperate, to respect the rights of the group, or perhaps pathologically unable to do so, is appeal made to force.

But moral sanction presupposes moral character, and if this is not developed in the group, anti-social elements are bound to prevail. Russia today is an example of what happens when there is not sufficient moral character in a people to sustain liberty. Democracy is a perilous venture when there is lacking a citizenship incapable of living up to its ideals.

Opinion in a democracy is not a drawing-room affair; it must be the atmosphere of the market-place. It is the function of the plain man as well as the scholar. Ability to think is a universal requisite. The demagogue is always at hand and he is successful only because his appeal is made to ignorance, which, not having the knowledge or the grasp of ideals necessary to form a critical judgment of his doctrine, follows him blindly. Likewise abuses creep in and sap the vitality of public life, because the people have not been made sensitive to their existence.

The moral sanctions of democracy are dependent upon two elements, intelligent leadership and intelligent following. There are born leaders, men of great mentality and tremendous energy, who direct the course of events and make the history of a whole generation. Yet within certain bounds and in a certain way, every man is at some time or other a leader. It may be only his own family that he dominates, or his social group, but he is none the less a leader and others look to him for guidance. Here again judgment, ideals, character come into play. The leader must know whither he is bound; others must know whether or not to follow him and how far. The two functions are mutually protective. The follower must be unto the leader a directive force, not hampering him or neutralizing his ability, but preserving him from the perils of leadership, from pride, self-interest and irresponsibility. For human genius like a torrent needs to be guided constantly, lest it destroy where it was destined to create. The leader must be unto his followers a cloud by day and a pillar of fire by night to lead them safely on and help them to avoid the perils and

quagmires that beset their path. In a democracy, the people as well as their leaders should be masters of the fundamental ideas that rule their common social and political destiny.<sup>193</sup>

It is these facts and considerations that inspire the current philosophy of elementary education. The function of elementary education in America is to prepare children for life in a democratic society, to make them conscious of their mutual interests, for such consciousness is the basis of social control. In the second place, this sense of solidarity must express itself in cooperation for the common good. In order to achieve these ends the school must represent, in epitomized form, the environment in which the child is to live. It should not be content with constituting a mere segment of life where certain mechanical formulæ are mastered, but it should reflect the whole of life. In it the child prepares for life by active participation in the process of living.

But the school, in developing its curriculum according to the above principle, must not forget the child's point of view. The curriculum must respect the mind of the child. The world of the child is narrow and its contacts personal. "Things hardly come within his experience unless they touch intimately and obviously his own well-being or that of his family and friends. His world is a world of persons with their personal interests, rather than a realm of facts and laws."<sup>194</sup> The course of study is intended to enlarge this world, to push its frontiers further and further back, to break down the barriers of time and space and introduce the child step by step into the fulness of human experience. Again the child's life is characterized by its unity. All things are viewed in relation to his present personal interests. He does not analyze and classify and divide life up into categories. "Whatever is uppermost in his mind constitutes to him, for the time being, his whole universe." In the school, on the other hand, experience is analyzed and classified. It is reduced to logical form for the sake of economy and because experience can never rightly function unless it is organized.

Now there is danger that the adult point of view dominate the curriculum, with the result that the nature and needs of the child mind will be lost sight of. The adult possesses powers of abstrac-

<sup>193</sup> Aronovici, Carol, "Organized Leisure as a Factor in Conservation." *American Journal of Sociology*, Vol. XXIV, No. 4, p. 382.

<sup>194</sup> Dewey, John, *The Child and the Curriculum*. Chicago, 1902, p. 8.

tion that are outside the range of the child mind. He delights in scientific classification that is the fruit of knowledge already mastered. He has reduced life to a series of formulae. Now the attempt to transmit knowledge to children in this final form is futile. Because it does not appeal to present needs it fails to awaken interest; there is no motivation save outside pressure and no stimulation to spontaneous activity. The result is waste of time and uneconomical learning. Thought is not stimulated, because not problems but adult solutions of problems are presented. Prodigious demands are made on the memory, and mere symbols, whose meaning is not understood, are carried along in an unassimilated state. Time and effort are wasted drilling on matter that should be developed, and, as a consequence, thorough drill on form subjects is neglected. It is a mistake to try to impose ready-made knowledge upon children. Organization is necessary, but it should be functional. That is to say, it should come at the end of the process as a kind of summing up, and not be imposed beforehand. In a word this means that the curriculum must respect the laws of child psychology and adapt its material to the mind of the child. The truths of life should be presented in germinal form, to develop as time goes on, gathering more and more detail and taking on exact formulation. In this manner they will become functional, creating permanent interests that will perdure even when school days are over.<sup>196</sup>

Whatever administration may finally decree as to the length of the period of elementary education, whether it shall be six or eight years, it is emphatically not the time for specialization. Early specialization turns the mind aside in the direction of one particular set of interests and blinds it as a consequence to other interests. It destroys mental perspective. It is the basis of class distinction and brings about the condition fostered by the German Volksschule. It predestines certain individuals to a definite vocation, long before they are so far developed as to be able to make their own intelligent choice. It makes the child a victim of circumstance, for if, in the course of time, the occupation for which he has been trained ceases to exist, he has not whereunto to turn his hand. The time for specialization is the advent of adolescence, when the things of childhood are being put away, when interest begins to shift from phenomena to general truths and relations seem more important than facts. It is

<sup>196</sup> Shields, Thomas E., *Teachers' Manual of Primary Methods*, Washington, 1912, p. 87.

then that individual differences, perhaps more or less clearly foreshadowed in the past, become pronounced. But before this time, the objective should be general growth and development and the imparting of that fundamental information concerning God and man and the world which will later form the basis of mature judgment and reasoning, and which must be the heritage of every citizen of the United States, whether he be laborer or statesman, merchant or savant, soldier or man of peace.<sup>196</sup>

The above-outlined theory of elementary education meets with the condemnation of a surprisingly large number of thinking men. They maintain that the function of the elementary school is to train children in the use of the tools of education. The mind of the child is incapable of the thought required in the modern scheme, though it is particularly well fitted, because of its plasticity, for the habit formation required by training in the three R's. If the school renders them skilful in the manipulation of these, it has done its utmost. The following opinion sums up this point of view. "I would say to elementary teachers: Give me a boy at the age of eleven or twelve who writes a good legible hand, who spells correctly, reads with expression, has an accurate knowledge of the Baltimore Catechism and of Bible History, who can do rapid and accurate work in the fundamental operations of arithmetic, who knows fractions and percentage, who can write a short letter in simple and plain English, whose habits of speech are correct and not slangy, whose manners, if not gentle, show at least some thought of others beside himself, and whose life is virtuous, and I will say that this boy has received a good elementary education. With these results we need not care how much or how little information he has acquired, nor need we inquire about methods, nor ask how much the teacher knows about psychology."<sup>197</sup>

But schooling of this sort does not constitute preparation for life, unless we are willing to admit that a child is adequately prepared for life, once he has mastered the school elements. Nor can it be argued that, given skill in the use of the tools of education, the rest, the development and further knowledge, can be acquired in the high school. We need only refer to the studies in school elimination made by Thorndyke, Ayres and Strayer, the findings

<sup>196</sup> National Educational Association, Report of Committee of Fifteen, p. 73.

<sup>197</sup> Howard, Francis W., "The Problem of the Curriculum." Catholic Educational Association, Report of the Proceedings and Addresses of the Tenth Annual Meeting, 1913, p. 144.

of which are commonplaces in educational circles today, and which bear out a condition that had been universally noted long before.

Professor Thorndyke, of Columbia University, was the first to make a study of this question according to modern statistical methods.<sup>198</sup> This was in 1907. The discussion evoked by this study resulted in a number of other contributions, the most important of which is that published in 1909 by Dr. Leonard P. Ayres,<sup>199</sup> and that published in 1911 by Professor Strayer of Columbia University.<sup>200</sup> These investigations, though they differed in method of computation, reached approximately the same conclusion. Of 100 children who enter the first grade of the public schools, practically all reach the end of the fifth grade. But from the end of the fifth grade to the beginning of the first year of high school, from 60 to 67 per cent drop by the wayside, and only from 17 to 25 per cent of the original 100 reach the second year of the high school. Even if we allow for all possible inaccuracies in the computation, we are forced to admit that the percentage of mortality is appalling. No study of this condition has been made in the Catholic system, but if it were, we would expect the average to be even higher, for the reason that our Catholic pupils are largely drawn from the poorer classes and their parents are not always as appreciative of the needs of higher education as we would care to have them. Moreover, we have yet to develop a complete and universal high school system and, pending its advent, we have only our private academies, which are generally conducted on a tuition basis, and the public high schools, attendance at which we do not always encourage. Consequently, all of the education that the great majority of our Catholic children receive is received in the elementary school.<sup>201</sup>

It may be argued that for those children who leave school early, life is the great university wherein, with the aid of the tools they have acquired, they may complete their own education.

<sup>198</sup> Thorndyke, Edward L., "The Elimination of Pupils from School." United States Bureau of Education Publication, 1907, No. 4.

<sup>199</sup> Ayres, Leonard P., *Laggards in our Schools*. New York, 1909.

<sup>200</sup> Strayer, George Drayton, "Age and Grade Census of Schools and Colleges." United States Bureau of Education Publication, 1911, No. 5.

<sup>201</sup> McCormick, Patrick J., "Retardation and Elimination of Pupils in our Schools." Catholic Educational Association, Report of the Proceedings and Addresses of the Eighth Annual Meeting, 1911, Vol. VIII, No. 1, p. 326. Dr. McCormick shows how in one diocesan system where the total enrollment is 62,000, there are 92 per cent more children in the first than in the eighth grade. In another system, the number of children in the eighth grade is 8 per cent of the number in the first grade.

There is the daily contact with life, to be supplemented by books and newspapers. Great public libraries in every city are open to all; lectures are given everywhere and the pulpit is always a force in Catholic life.

Yet as a matter of fact do these agencies benefit the masses of of the people? Interest, if it is to thrive, must first be created. The avidity with which the vulgar and salacious in literature is siezed upon, the wide vogue of the yellow press, the empty seats at lectures that are worth while, give us a clue to the interests of the people. Vulgarity is close to the physical inheritance of man; it appeals to instinctive interests, and will operate infallibly unless the lower man has been transformed by the educative process and higher interests have been built up. Moreover, suggestion plays a strong roll in the lives of those who lack the necessary knowledge and habits to withstand it. We see this in the political world where people accept unquestioningly the word of the politician or the demagogue and become now dumb, driven cattle, now the angry mob. Our Catholic people are not going to be made strong against all the evil influences that are rampant today merely by being taught how to read and write and become expert in the manipulation of fractions.

We subjoin the opinion of three prominent and authoritative educators on this question. Paul H. Hanus, of Harvard University, says: "Eight or nine years spent on the school arts, together with book geography and a little United States history, have left the pupil at fourteen years of age without permanent interest in nature or human institutions and human achievements, whether in the field of literature, science and art, or in the industrial, political and commercial life of his time, and, what is worse, without much inclination to acquire such interest by further study."<sup>202</sup>

John Dewey, of Columbia University, says: "The notion that the 'essentials' of elementary education are the three R's, mechanically treated, is based upon ignorance of the essentials needed for realization of democratic ideals. Unconsciously it assumes that these ideals are unrealizable; it assumes that in the future as in the past, getting a livelihood, 'making a living,' must signify for most men and women doing things which are not significant, freely chosen, and ennobling to those who do them; doing things which serve ends unrecognized by those engaged in them, carried on under the direction of others for the sake of pecuniary reward.

<sup>202</sup> Hanus, Paul H., *The Modern School*, p. 6.

For preparation of large numbers for a life of this sort, and only for this purpose, are mechanical efficiency in reading, writing, spelling and figuring, together with the attainment of a certain amount of muscular dexterity, 'essentials.' Such conditions also infect the education called liberal with illiberality. They imply a somewhat parasitic cultivation bought at the expense of not having the enlightenment and discipline which come from concern with the deepest problems of common humanity. A curriculum which acknowledges the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest."<sup>203</sup>

In his recent work, "Catholic Education," Rev. Dr. J. A. Burns, C.S.C., has the following to say on the question: "Many Catholics believe that if more time were devoted in school to the old formal studies, our youth would have a better chance of securing good positions in the business world after they leave school. Such arguments are plausible. They appeal to the practical instinct. Nevertheless, adjustment to one's environment in this narrow utilitarian sense can never wisely be made the dominating principle in any general scheme of education. The reason is simple. Education must aim to develop and train the whole child—all his faculties or powers, all his emotions, senses, capacities. If we accept this view of the function of education, it would seem that the new or 'real studies' are essentially required in the curriculum, inasmuch as they are calculated to develop powers that are practically left untouched by the older studies. In elementary education especially, the principle of direct utility must be applied with caution. Superficial results naturally show themselves quickly. A boy who can figure, write and spell better than another may not be nearly so well educated as the latter, and in the long run may fall far behind him in the race of life. The product of the modern educational process may be, as it is claimed, lacking in accuracy, definiteness and precision; but this, if it be true, must result rather from the method than from the subject-matter made use of. Surely, the study of the sciences and drawing must tend to beget habits of accuracy, definiteness and precision not less than does the study of reading, writing, spelling and arithmetic."<sup>204</sup>

<sup>203</sup> Dewey, John, *Democracy and Education*, p. 236.

<sup>204</sup> Burns, J. A., *Catholic Education, A Study of Conditions*, New York, 1917. p. 77.

## CHAPTER VI

### THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL—SUBJECT-MATTER

The aim of Catholic education has been clearly and comprehensively stated by Dr. Shields in the following definition. "The unchanging aim of Christian education is, and always has been, to put the pupil in possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and the standards of the civilization of his day."<sup>206</sup> This definition sums up all that we have been discussing in the foregoing pages. It implies an education that will answer all the needs of the child, physical, intellectual, social, moral and religious. It heeds the right claims of society on one hand, and the claims of the individual on the other. It indicates the proper balance between the utilitarian and the cultural. Moreover, it gives a clue to the sources and proper division of the subject-matter that is necessary for the accomplishing of the end. First of all there must be knowledge of the truth; secondly there must be conduct in conformity with truth. Sound pedagogy requires that impression be completed by expression, that the mind react to the stimulus of information. The stimulus is such knowledge as is essential to the right understanding of life and all its fundamental relations; the response is the activity that is necessary if the truth is to be assimilated, if it is to become part and parcel of the pupil's being and express itself in his daily life.

First of all as to the truth which is to be acquired. We are to bear in mind that the child has been placed in this world that he may journey back to God. Therefore before and above all things else, he must learn to know God. Now the chief source of such knowledge is God's Revealed Word. In His loving Providence, God has come to the assistance of man's weakness and has enlightened his darkness by showing him the secret hidden from the ages. Human reason unaided may come to some shadowy and imperfect idea of God. But the instability and shadowy character of this idea is a commonplace of human experience. It proves the thesis of Catholic Theology on the necessity of Divine Revelation.

<sup>206</sup> Shields, Thomas E., *Philosophy of Education*, p. 171.



Moreover, without an adequate knowledge of God man can at best have a faulty and incomplete knowledge of all things besides. Revealed Truth serves to illuminate acquired truth, shows all things in their right perspective, solves problems that thwart the powers of reason, in a word, makes clear the whole meaning and aim of human life.

Consequently any educational system that leaves out Revealed Religion defeats its own purposes. Christ is the Light of the world and it is only in His Light that we can see the Light. He is the manifestation of Eternal Wisdom. He comes from the Father to show men how to live; He reveals the only workable philosophy of life. The first duty of the school is to teach the child to know Jesus Christ and His Mission here upon earth. Says Cardinal Newman: "Religious Truth is not only a portion but a condition of general knowledge. To blot it out is—according to the Greek proverb—to take the Spring from out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part."<sup>206</sup>

But Divine Revelation, while the principal, is not the sole source of the knowledge of God. It does not destroy reason nor render its functions superfluous. The supernatural does not dispense with the natural. Grace and nature go hand in hand, the former sanctifying the latter, raising it to higher levels, supplying it with nobler and more effective motives. The sanctifying grace which comes to us at baptism must function through our natural powers if it is to function at all, and it demands their development. Human intelligence must grasp the doctrines of faith, human emotions must express their lessons of love, the human will must accept their law. The knowledge that is gleaned from natural sources is always necessary, would we reduce the Doctrine of Jesus Christ to practice.

The first source of created knowledge is human nature itself. We remember the phrase of St. Augustine, "*Noverim me, noverim te.*" By searching the heart of man and pondering his deeds, we discover his dependence upon God and his relations with God in his daily life. The knowledge of man is derived from two great sources, one external, comprising the story of man's activities, the other internal, revealing the secrets of his heart. The external knowledge of man is sometimes called his Institutional inheri-

<sup>206</sup> Newman, John Henry, *The Idea of a University*, p. 70.

tance.<sup>207</sup> It includes all that man has discovered concerning life and the various ways in which he has utilized his discoveries. Under this head is included history. According to the principles of the genetic method which is used in the study of science, the best way to come to an understanding of any complex product is to study that product in the making. This principle is very much apropos when the complex product we are studying is man. The present is only rightly understood in the light of the past; to see only what is before one's eyes is to be purblind indeed. Contemporary civilization is not something casual, a kind of Mendelian "sport"; it is the logical effect of past causes. We owe the institutions, the laws, the ideals that characterize our life in the present, to what men have thought and desired and achieved in the past.

Now the value of history is that it gives a real knowledge of mankind. It reveals the solidarity of the human race and the permanence of certain deep and fundamental traits. Moreover, it inspires and consoles by relating the triumphs of true greatness. It has a religious value in that it shows how the Providence of God presides over human destiny and directs all things mightily but sweetly. Its practical value comes from the light it throws on things civic and political. It reveals the evolution of forms of government that are better and better adapted to safeguard liberty and the welfare of the governed.<sup>208</sup> It demonstrates the peril that lurks in certain types of human perfidy or certain forms of human association. It teaches valuable lessons for industrial life by telling the story of man's struggles to make a living in the past. It fosters hope and vision for the future, because if it is valid history, it reveals the true secret of human progress. It has a direct bearing on morals, provided of course that its ethical implications are developed. In a word, it introduces man to an environment that transcends time and space and makes him heir to the experience of the race.<sup>209</sup>

Of course, history to accomplish all of this must include more than the story of the rise and fall of nations and the wars that they have waged. Political history has its place, but it must be supplemented by social and industrial history. Bible history and the history of the Church must likewise be included, for without them all

<sup>207</sup> Butler, Nicholas Murray, *The Meaning of Education*, p. 25.

<sup>208</sup> National Educational Association, Report of Committee of Fifteen, p. 65.

<sup>209</sup> Willmann, Otto, *Didaktik Band ii* p. 156.

other history is meaningless, for these furnish the norm of interpretation.

The knowledge of the past must be borne out by the knowledge of the present. The institutions that safeguard human society today, should be studied by all, the Church, the Home, the Community, the State, the nature of industrial organization, the methods of modern industry and business. This should be supplemented by a study of the social ideals that should dominate the life of a Catholic in the modern world that there may be some training in the great task of applying Christian principles to the needs of daily life.

The internal source of the knowledge of man is the record of the human heart. Man is a creature of emotions as well as of intellect and will, and the emotions play an eminent role in human life. History records the deeds of man, literature reveals his feelings. It discloses the inmost sanctum of his heart whither he has ever turned to escape the cruelty of the real and find the solace of the ideal. A knowledge of literature is of paramount importance. Without it there is no real understanding of either the past or the present, no matter how detailed one's information may be in other respects. Great deeds have been accomplished because great emotions have been the driving force. Literature gives us a vision of these emotions; it adds a personal touch to the scenes of history. Literature is essentially a matter of ideals. It gathers together the true, the beautiful and the good elements in human life and presents them in concentrated form to inspire and strengthen us when the press of hard reality bids fair to dishearten and defeat. It makes us heir to the best that is in human nature, affords us opportunity for vicarious experience and awakens that imaginative sympathy which is at the basis of genuine love.

The fine arts likewise serve to reveal the heart of man. There is a thirst for beauty in every human soul, and the expression of beauty in human handiwork is always of deep and permanent interest. Music, painting and the plastic arts all have their place in a true plan of education. Their value is unsurpassed for purifying the heart from all the dross of workaday life and making it hungry for the things that are above. Closely allied are the practical arts. Historically speaking, the fine arts developed out of the practical, and though the end of the latter is utility and of the former beauty, both have this in common that they are tools of

expression and call for the coordination of thought and muscular skill. One is man's reaction to the physical needs of life; the other is the out-pouring of his soul in answer to the needs of the spirit.<sup>210</sup>

The second source of created knowledge is physical nature. The world in which we live must always challenge the powers of the human mind and be a source of permanent interest. First of all it is a mirror of divine perfection and serves by its grandeur, its beauty and design to give us a fuller knowledge of Him Who created it. But it is likewise the physical condition of our daily living. It is the basis of most of our institutions and the source of most of our temporal problems. The knowledge of nature possessed by the ancients was meagre and enveloped in superstition. But in these latter days science has risen like a mighty sun to dispel this darkness. The knowledge of nature and the operation of her laws that mankind possesses today is of prodigious importance. By means of it the physical world has been explored and subdued to the call of human needs. To fail to give at least the beginnings of this knowledge to the growing child would be to deprive him of an essential portion of his inheritance. He should be made acquainted with the earth as the scene of his pilgrimage, the condition and source of the supplying of his physical needs. He should possess that more intimate knowledge of nature which is sometimes called elementary science, but which should be in reality an observation and study of certain fundamental things in nature that affect every human being, and not a verbal knowledge of fragments of nature lore that by process of abstraction and classification have been divorced from reality and are meaningless to the average child.<sup>211</sup>

But over and above a knowledge of nature, science should give the child some notion of scientific method and procedure. Science is knowledge that has been acquired by dint of certain methods of observation, reflection and verification. The child should know something of these methods and their function. The result will be a scientific attitude which, rather than logical classification of facts, is the starting-point of scientific knowledge. It will contribute largely toward that critical habit of mind which avoids hasty conclusions and withholds final judgment until all the evidence is at hand.

<sup>210</sup> Dewey, John, *Democracy and Education*, p. 235.

<sup>211</sup> *Ibid* p. 248.

But in order to acquire an adequate knowledge of God, of man, and of nature, the child must be equipped with the so-called tools of learning. Knowledge comes to us in some part by word of mouth, as in the primitive days; but the chief mode of transmission is the written record. Ever since the day that man discovered the process of making permanent records, the necessity of learning to read and write has been the condition of learning. In the same manner, man's conquest of the physical universe has given rise to the science of number. Without skill in the three R's, knowledge is a sealed book. Now this skill is sometimes considered the principal objective of elementary education. We have already criticized this theory and it will not be necessary to repeat the arguments here. Suffice it to say that mere formal education of this type is barren and fails to fulfil the real mission of the school. But on the other hand sufficient training in the elements is absolutely indispensable. The question is how shall the school solve the problem of giving the required content and at the same time developing skill in the formal subjects?

The answer is that form can be best given in conjunction with content.<sup>212</sup> The modern context method of teaching reading demonstrates this, for it overcomes the old fault of word reading and failure to glean thought from the printed page and at the same time gives adequate training in the arts of spoken and written speech.<sup>213</sup> The first ideas of number are best given concretely, for thus the thought element back of number processes is developed, the imagination comes into play and the whole process is not reduced to the condition of a memory load.<sup>214</sup>

But it must always be borne in mind that drill is necessary in the fundamental elements. Whatever is to function automatically in the child's life should be made automatic as soon as possible. Sins are committed in the name of content when too much time is spent developing material the full meaning of which cannot be

<sup>212</sup> Dorpfeld, F. W., *Grundlinien einer Theorie des Lehrplans, zunächst des Volks- und Mittelschule*. p. 32. Gutersloh, 1873.

<sup>213</sup> Shields, Thomas E., *Primary Reading*, p. 231. See also Huey, Edmund Burke, *The Psychology and Pedagogy of Reading*. New York, 1913. Meumann, Ernst, *Vorlesungen zur Einführung in die Experimentelle Pädagogik und ihre Psychologischen Grundlagen*. Leipzig, 1914, Band III, Das Lesen.

<sup>214</sup> McLellan, James A., and Dewey John, *The Psychology of Number*, p. 61. New York, 1895. Klapper, Paul, *The Teaching of Arithmetic*. New York, 1916, p. 136. Smith, David Eugene, *The Teaching of Elementary Mathematics*, p. 99. New York, 1908. Meumann, Ernst, *op cit.*, Band III, Das Rechnen.

grasped by the child at his present mental stage, but which is nevertheless needed as a tool of further learning. But in the main, the right procedure is from content to form.

The content side of elementary education should then include knowledge of God, of man and of nature, or as some prefer to put it, man's Religious, Humanistic, broadly interpreted, Scientific and Industrial Inheritance. The question arises, how much of this inheritance is to be transmitted in the elementary school? The answer is given in part by child psychology. The child mind is interested in facts and phenomenon; fundamental laws and general causes, the fruit of abstraction, are as yet outside its province. Toward these it moves gradually as the educational process advances. Subjects like algebra, geometry, physics, that are highly abstract, do not seem to belong to the elementary curriculum. The same is true of foreign languages; the demands of the mother tongue are sufficiently exacting to consume all the available time. The curriculum should not contain all the subjects worth knowing, but rather those things which must be known by all as a minimum equipment for Christian life in a democratic society, not everything which can be crammed into a child's memory, but those things which will develop necessary interests.<sup>215</sup> Elementary education is not a fragmentary affair, but it is a vital, functional process whereby are planted the seeds of that knowledge and fostered the beginnings of those interests which are to be developed in later life, whether there be higher schooling or not. In this scheme of education, the high school, the college and the university will not offer anything that has not already been treated germinally in the lower schools.<sup>216</sup>

This problem can be solved with greater definiteness if we consider it from the standpoint of the child's reaction to subject-matter. It is not such a difficult matter to determine just what the school ought to do for the child by way of developing a certain efficiency for life. Once we have determined what differences in conduct are essential, we have a basis for selecting those elements

<sup>215</sup> Shields, Thomas E., *The Psychology of Education*, Correspondence Course, p. 32.

<sup>216</sup> Compayre, Jules Gabriel, *Organisation Pédagogique et Législation des Ecoles Primaires*, p. 9. Paris, 1892.

In the *Catholic Education Series of School Readers*, published by Dr. Shields, Professor of Education at the Catholic University of America, Washington, D. C., the subject-matter is developed on a basis of the study of nature, of man and of God, and adapted to the instinctive inheritance of the child.

in the Religious, Humanistic, Scientific and Industrial Inheritance which should be included in the elementary curriculum.

According to Dr. Shields' definition, the child is to be put in possession of a body of truth which should tend to bring his conduct in conformity with Christian ideals and the standards of the civilization of his day. This constitutes the reaction, or expression side of subject-matter. The study of animal psychology in recent years has given rise to a new school of psychologists, the Behaviorists, who, discarding the traditional methods of introspection, claim that the mind can be studied scientifically only by observing its reactions.<sup>217</sup> They refuse to admit any difference save one of degree between human and animal intelligence and claim the right to use the same methods in studying both. Now while Behaviorism in its extreme form is obviously false, it has none the less borne some good fruit in directing the attention of psychologists to the reaction element in mental processes which serves as a good means of supplementing and checking up the findings of introspection. Of course, psychology has long appreciated the significance of the sensory-motor arc and the principle "no impression without expression," is a commonplace. A stimulus always occasions a response and this is true in the higher processes as well as in the lower. In lower processes the response is motor, but there are inner responses as well, such as reflection and inner choice which are examples of the operation of the principle as well as the former.<sup>218</sup> The study of responses is of the utmost importance for education since they condition learning. The theory that the learning mind is passive, a *tabula rasa* upon which knowledge is inscribed, has gone by the board with a more complete knowledge of the mental processes. Froebel insisted on the function of self-activity and expression in education, though his arguments were for the most part mystical rather than scientific. Later Froebelians, like John Dewey, with a fuller knowledge of psychology, have adopted the principle on scientific grounds. Today educators are agreed that learning is an active process, that information like any other stimulus must occasion certain responses, and that it only becomes real knowledge and has permanent value when the mind reacts to it in the proper way. Any theory of

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<sup>217</sup> Watson, John B., *Behavior, an Introduction to Comparative Psychology*, New York, 1914. Chap. I.

<sup>218</sup> Freeman, Frank N., *How Children Learn*, pp. 4, 5.

education, such as pansophism, which considers only the information side of subject-matter, is faulty. "Mere accumulation of bulk information does not make a mind, just as mere piling up of grains of sand does not make a world."<sup>219</sup>

Now the reactions of the mind to subject-matter may be summed up in the word conduct. The word has an ethical significance and is thereby differentiated from behavior, which is action of a determinate and unreasoned quality. Conduct implies reflection and free choice. It is at one time the means and the end of education. It is the aim of education to develop a character capable of noble conduct; on the other hand the educative process depends essentially upon conduct for its proper functioning.

Conduct may be the manifestation of responses that are native or instinctive, or of responses that are the result of experience. Education must recognize native responses. They are the learner's capital and to neglect them is to sin against the first canon of good pedagogy, adaptation. Some native responses are not socially desirable. These must be inhibited, transformed, substituted, but they cannot be disregarded.<sup>220</sup> Acquired responses are the habits, skills, knowledge and appreciations built up in the course of experience. Once acquired they are with difficulty changed or rooted out. Hence the importance of proper selection at the beginning and of watchful care in development.

Acquired responses may for convenience sake be classified under three heads: (a) Knowledge; (b) Habits and Skills; (c) Attitudes, Interests and Ideals. The first includes those elements in conduct which are intellectual; the second, all those responses that are to be mechanized; the third, those which are predominantly emotional. Pervading them all is the influence of the will, which is conditioned in its power of choice by their strength and quality.

First of all, knowledge is to be distinguished from mere information. Only too much education is of a purely informational type. We pick up a course of study and find page upon page of material that is supposed to be taught to children. We observe the work of the classroom and we discover the children "listening" the while the teacher "tells" them the things that the course calls for. We look in vain for the motivation, the judgment of relative values, the ability to organize, the initiative and the application of the

<sup>219</sup> Hart, Joseph Kinmont, *Democracy in Education*, p. 253.

<sup>220</sup> Thorndyke, Edward L., *Educational Psychology*, Briefer Course, p. 11.



information, on the part of the children, which are evidences that learning is going on.<sup>221</sup> Instead of interest, there is forced attention; memory takes the place of thought. The subject-matter lodges in the mind of the child like so much unassimilated food.

But information, if it is to become knowledge, must be taken into the mind, worked over and made a real functioning element in mental content. Response, not of memory alone, but of judgment and reason is demanded. There must be consciousness on the part of the pupil that the matter under discussion concerns him vitally, that there is a real problem to be solved which demands thought and initiative on his part.

The child's first real knowledge comes through activity, viz., play. Whatever may be the ultimate decision of child psychology concerning the nature of play, its educational significance needs no further demonstration. The child gets his first knowledge of his environment from his play; incidentally his powers are developed. Of course this knowledge is very elementary and immediate and consequently play has its limitations. Yet its function should not be lost sight of in the critical days when the child turns to books for a knowledge of things that are remote in space and time. Play is a necessary element in the curriculum of the early grades, though it can be made good use of all along the way. Dramatization may do as much for a history lesson in the seventh grade as it does for reading in the first. Because play and work are but two phases of the same activity, the play element enters largely into manual training and industrial arts. It fosters emulation and lends an unselfish color to competition. It affords motivation for drill work and stimulates group study and group spirit.<sup>222</sup>

There should be room for other forms of intellectual expression as well. Composition, oral description, observation, verification from extra text-book sources, discussion—all should be encouraged, for they all are means of securing that response to information, that play of judgment and reason, which alone are worthy to be called knowledge.

Besides the response to subject-matter which we have called knowledge, the elementary curriculum should foster those responses which are known as habits and skills. The function of habit in

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<sup>221</sup> McMurry, Frank M., *Elementary School Standards*. New York, 1916, p. 5.

<sup>222</sup> Freeman, Frank N., *How Children Learn*, p. 56.

human life is one of economy. There are a great number of adjustments that the individual has to make continually, day in and day out, to stimuli that are ever recurring. He would be able to get nowhere at all with the ordinary business of living, if each time such stimuli recurred he would have to pause and consider how he might best react to them. As a consequence, he gets them out of the focus of consciousness and renders his response to them automatic by the process of habit-formation.

Now habits may range all the way from purely sensor-motor reaction to reactions that include a large conceptual and emotional content. The ordinary school arts, implying as they do a large measure of sensori-motor activity, and over and above this very little more than a perceptual element, are better termed skills than habits. Here are included the language skills, correct speech, fluent oral reading, rapid, legible writing, accuracy and speed in the fundamental arithmetical processes, and the skills that are essential in music, drawing and the manual arts. These reactions are to be made thoroughly automatic and mechanical at the earliest possible moment.<sup>223</sup> What we have said above about teaching form through content, should not be construed to mean that skill in the school arts is to be acquired incidentally. The starting point should be content, and content should furnish the motivation for the mechanizing process, but this does not prevent the focalizing of form for purposes of drill. The context method in reading does not preclude drill in spelling and phonics; it only maintains that the process of learning to read should begin with the thought as expressed in the word or sentence. This beginning must be followed out by a study of the elements that constitute the word or sentence. Drill on these is necessary, but it is secondary and should not constitute the first step in the process.

Habits are higher skills and include an intellectual element. They represent the mechanizing of an adjustment that is based on a judgment. Though complex and including elements of the higher thought process, they are none the less truly habits, for they represent a definite response to a definite stimulus which, by dint of repetition, has become unconscious. There are habits of right thinking, correct judgment, truth, honor and appreciation. There are habits of executive competence in adjusting means to ends. Social habits there are, regulating one's intercourse at home and

<sup>223</sup> Bagley, William C., *Educational Values*, p. 137.

abroad. The affections likewise need to be leashed to the good and noble by habit's bond. Habits of valuation should be built up to safeguard the individual against the appeal of the mean and sordid. Habits of methodical procedure in study will be of the greatest utility in the life of any individual.

It is particularly at the present time that insistence on habit-formation is in order. We are living in a period of change, a period that is swayed by opinion much as was the age of the Sophists in ancient Greece. A new order is in process of becoming, and there is a tendency abroad to be impatient with things static and to crave for the dynamic. We are liable to forget that there must be something permanent in all motion. A recent writer is only voicing the spirit of the age when he says, "The child should be taught not to conform, but to experiment."<sup>224</sup>

But our zeal to foster power of independent thought should not blind us to the fact that many a problem has been definitely settled in the past and that any solution we may hope to find will only serve to corroborate accepted conclusions. While it is important that children be taught to think, it is quite as important that they be taught to obey. If the experience of the past has discovered that there are certain correct ways of doing things, it is idle waste of time to set children at work discovering these things anew. *Credo ut intelligam*, said St. Augustine, and the maxim applies well in the present connection. After all, habits are not the absolute and irrefragable things that some modern thinkers would have us believe. They do not absolutely predestine us to one type of action. They may incline the individual toward one alternative rather than another, but they leave the will free. They simply make it easier for us to do a certain thing that we have to do frequently. A man need not necessarily become a slave of his habits. Strong and well-formed habits do not destroy initiative and originality; rather they save initiative from becoming vain wilfulness and originality from dwindling into mere queerness.

To the habit reactions belongs memory. The function of memory in life is one of conservation; through its medium, experience, racial as well as personal, is made to function in daily life. Important events in our own lives are recalled without great effort,

<sup>224</sup> Coe, George Albert, *A Social Theory of Religious Education*. New York, 1917, p. 32.

but to recall things that we have learned, that do not come into our own personal history, requires studied effort. Definite associations must be formed that will enable us to hold our knowledge in readiness for use. In other words these associations must be made automatic and habitual.

Possibly no single mental power has met with greater abuse in the schools than memory. This abuse has come from two sources. There are those who regard the "training of the memory" as the main concern of education and insist upon storing the mind with all sorts of detail and demanding memorization in every branch. They underrate the higher thought processes and consider a thing known because it can be verbally reproduced. Over and against the devotees of this practice are aligned such as despise memory entirely and claim that if a subject is understood, it will be remembered.

Manifestly, both are wrong. While crimes have been committed in its name, memorizing is none the less necessary in the process of learning. Merely to understand something does not insure its retention. A thing must be forgotten a number of times before it will be remembered. But on the other hand, rote memory has its very obvious limitations; it is a low form of habit-formation and its function is always a ministering one. It lacks sureness and is subject to the uncertain conditions of the physiological concomitants of mental activity. Logical memory is more lasting and more educative. There should be an understanding of the matter before it is committed to memory for thus definite associations will be formed that will make for efficient recall. Subjects like religion, history, geography, etc., that are predominantly of a content nature, should not be blindly coned by rote, but should be so developed as to be adequately understood. After such development comes organization and then comes the role of memory to fix the chief points of the organized knowledge. When memory is utilized in this manner it will fulfill its appointed task. If it is simply loaded down with verbal knowledge it becomes a hindrance to effective thinking and fails to contribute to proper character-formation.

The emotional responses may be listed as attitudes, interests and ideals. Attitudes are sometimes classed with habits, for they are habits of feeling, but for the sake of emphasis, we prefer to consider them from the point of view of their emotional content

rather than in their character of mechanized reactions. Attitudes are personal; they are born of the pleasure or displeasure which an object, situation or event produces in the individual mind. This in turn is the result of past experience. If in the life of an individual a thing has always been associated with the unpleasant, his attitude toward it is bound to be unfavorable; if on the other hand, it has always been attended with happy results, he will come to look upon it with favor.

The school must aid the child in developing proper attitudes. It is vain, for example, to teach the child many things about the duties of a citizen, unless the child is at the same time brought to feel the necessity of maintaining the ideals of good citizenship. A child may be able to pass a very creditable examination on the nature of Christian virtue, but unless he comes to feel in his own inmost soul the value of Christian virtue, his knowledge will prove empty indeed. In other words, the school must cultivate a sense of values. This it can do by making explicit the good that flows from nobility of conduct, the evil that results from wrongdoing, the bitterness that is the wages of sin. Attitudes should likewise be cultivated toward science, literature, art and industry. The child should be taught to appreciate the role of scientific achievement in daily life, the canons that govern things literary and artistic, the necessity of social cooperation, the dignity of labor and its social value. Above all he should come to feel most strongly, the importance of religion and the futility of life without its inspiring influence.

Closely bound up with attitudes are interests. On the one hand interest is a necessary condition for real learning. It makes possible the avoidance of that division of attention and energy which are the result of forced attention.<sup>224</sup>

On the other hand, interest is the end of education, in the sense that the school must develop permanent interests, needs or desires that will last through life. A man's life is governed largely by

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<sup>224</sup> A task need not be easy because it is interesting. The effort put forth by the inventor is none the less strenuous because it is compelled by absorbing interest. In the school a task may be extremely difficult and may require the help of forced attention to be properly inaugurated. But once begun, real interest, intrinsic and not borrowed from external sources, should be aroused, and then no matter what the difficulty of the subject or the effort required, the child will find the task pleasant. The reason is that there is a personal motive; the child feels that the things he is doing answer his own personal needs.

the things that he wants, and the school must bring him to want things that are healthy and worth while. By means of interest he should be brought to hunger for those things in life which will best contribute to his own happiness and the welfare of those with whom he must live.<sup>226</sup>

The third type of emotional reaction we shall consider is the ideal. It is not a simple matter to define an ideal. It contains a cognitive element; it is the condensation or summing up of experience; it is a kind of generalization of what the race and the individual have found to be noble, true and conducive to the best interests of humanity. An ideal once grasped and understood colors the entire mental outlook. It enters into every judgment and dictates every course of action.

But an ideal is more than just a principle consciously held and adhered to. Its distinguishing characteristic is its emotional content. Ideals function powerfully in men's lives because they are felt. A man may assent to an intellectual proposition and at the same time disregard it in his active life. But when the proposition gathers unto it a large element of feeling it becomes a source of power and motive. It becomes personal, permeates all thinking, judging and acting. Precisely on this account ideals are the dominant things in life. They rule the destinies of nations as well as individuals. Very much depends on their quality and effectiveness, for a man will be no better than the ideals he cherishes.

Because ideals are predominantly emotional they are not the fruit of mere preaching. They must grow out of personal experience. Paraphrasing Thomas à Kempis, it is far better to feel the urge of an ideal than to be able to define one. Vain effort is expended in having children write lofty themes on such subjects as honor, justice and patriotism, unless they have first come to feel within themselves the meaning and greatness of these concepts. "Art, literature, (including poetry, the drama and fiction), music and religion, are the great media for the transmission of ideals and as such fulfill an educative function far more fundamental than our didactic pedagogy has ever realized."<sup>227</sup> We would amend this statement by placing religion in the first place as the mightiest instrument for the creation of ideals, from which all other media derive their virtue. Nor may we forget the necessity of a strong

<sup>226</sup> Dewey, John, *Interest and Effort in Education*. Boston, 1913.

<sup>227</sup> Bagley, William C., *The Educative Process*, p. 224.

ideal equipment on the part of the teacher, which will render her sensitive to the ideal implications of subject-matter on the one hand, and on the other serve to compel the children to recognize her as a model, a living lesson in ideals, and to be fired as a consequence, to imitate and emulate her.

Behind all of the cognitive and emotional elements of conduct is the will, the power of choice, the great directive force of human life. It is the ultimate basis of character. But the will is a "blind faculty;" while it directs the intellect by focusing attention now here, now there, it in turn depends upon the intellect for light and it is influenced by the emotions. There are those who would train the will directly by means of effort, hard work, forced attention. But they forget that it is possible to develop a certain obstinacy of will, or wilfulness, that is not conducive to ethical conduct. The doctrine of the freedom of the will does not deny that there are conditions prerequisite to a free act. Catholic ethics lists ignorance and passion among the obstacles to a free human act. The mind must be brought captive to the True and the heart to the Good, that the will may not be impeded in its choice, but may enjoy that liberty which is its birthright. In the light of adequate knowledge as a basis of choice, and with the emotions disciplined and brought to heel, the will may be more effectively inured to the difficulty of choosing the right rather than the expedient, the dutiful rather than the comfortable, which will always demand effort on the part of fallen man.<sup>228</sup>

Yet, granted that the aim of Christian education is to transmit to the child knowledge of God, of man and of nature, and to foster the proper intellectual, habitual and emotional reactions to this knowledge, we still lack a definite norm for determining the limits of the elementary curriculum. Accordingly we turn to the external or social factors that control conduct in daily life. For conduct is not something isolated; it does not function in a vacuum. Character must reveal itself in the midst of real, tangible circumstances. It remains for us then to consider the social controls of conduct, the term "social" being here used in a broad sense as

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<sup>228</sup> Even with all due insistence on the acquisition of knowledge, the building up of habits and the development of attitudes, interests and ideals, there will be plenty of opportunity in the course of an ordinary school day, for training in obedience, which is, as we have seen, the very root of culture. And this training will be the more effective for the fact that reason and ideals can be appealed to and the appeal appreciated.

signifying those things which affect society and which society must take cognizance of. Conduct from this point of view may be termed social efficiency.

In the first place, the child must become efficient in his religious life. The end of man is union with God, and Catholic Education would surely prove a sorry failure if it fitted him to gain the whole world, yet suffered him to lose his soul. Consequently of primary importance is that knowledge, those habits, attitudes, interest and ideals which constitute a man a good Catholic. The child must be trained to all the ordinary duties of Catholic living, such as attendance at Sunday Mass, frequentation of the Sacraments, daily prayers, respect for the laws of the Church, appreciation of the major devotions, especially that to the Blessed Sacrament and the Blessed Virgin. Over and above this, there should be loyalty to the Church, showing itself in loyalty to the parish, which is the child's point of contact with the Church.<sup>229</sup> There should be interest in all that concerns the Church whether at home or abroad, love of the Holy See, zeal for Catholic Missions, appreciation of Catholic social and educational activities. In a word, the child must become an efficient Catholic, thinking, and feeling and judging with the Church and striving ever to approximate her ideals of living.

But being an efficient Catholic calls for efficiency outside the hallowed sanctum of religion. The love of God demands love of neighbor and right-ordered love of self. "Thou shalt love thy neighbor as thyself." Religious training that has not been supplemented by moral training, easily degenerates into cant and hypocrisy.<sup>230</sup> The reason is that, true religion is not a thing by itself, a matter of sentiment or devotion, but it is as broad as life and enters into all of life's relations. First of all, the individual must be morally efficient. The tendency outside the Church is to confound the moral with the social. That is moral which increases the sum total of group happiness; that is immoral which contributes to group woe.<sup>231</sup> The good of society is the ultimate norm of morality. This is Utilitarianism, and it is false because an act is

<sup>229</sup> Shields, Thomas E., "Standardization of Catholic Colleges." *The Catholic Educational Review*, Vol. XII, No. 3, p. 200.

<sup>230</sup> Herbart, John Frederick, *Outlines of Educational Doctrine*, Lange-DeGarmo Translation, p. 14.

<sup>231</sup> Bobbitt, Franklin, *The Curriculum*, p. 165. Dewey says, "The Moral and Social quality of conduct are, in the last analysis identical with each other." *Democracy and Education*, p. 415.



morally good when it is directed by Reason to the ultimate Good of man, and that ultimate Good is not the welfare of society, but the Infinite Good which alone can satisfy the cravings of man's highest appetite, his will.<sup>232</sup> The happiness of society is a subsidiary end, though a necessary one, and each individual is bound to promote it to the best of his abilities. Moral efficiency means directing one's life in conformity with the will of God for the purpose of saving one's soul. "Christianity, while acting as the great socializing agency, has never lost sight of the individual or his claims. In her teaching each individual has an immortal soul which must be saved and which must discharge its duties toward God and fellow-man. In the discharge of these personal duties, the individual needs the help that education is designed to give, and while he is bound to love his neighbor, this love of neighbor does not blot out his personal claim to life, liberty and happiness here, and to eternal well-being hereafter."<sup>233</sup>

The individual should likewise be efficient in the care of his body. The promotion of physical well-being is today considered part of the school's function and rightly so. *Mens sana in corpore sano*, is the old adage and its truth needs no demonstration. Service of God and neighbor will be the more effective, given health. Moral action depends on two elements, knowledge, habits and ideals, whence spring strong motives, and strong inhibitions that restrain evil tendencies. Now in any state of consciousness there is the focus and the margin. The focal idea is that to which attention is being paid at the time being; but at the same time there are ideas, sensations, emotions on the margin, of which the subject may be aware, but to which he is not giving his direct attention. The more ideas that a man may hold in marginal consciousness, the more capable he is of seeing a multitude of relations and as a consequence, the better able he is of forming an adequate judgment. Now when a man's vitality is low his marginal life is narrowed and he is not able to hold as many things in mind at once. Concentrated attention becomes well-nigh impossible and judgment is difficult. As a consequence he will be prone to give himself over to the easy control of instinct and impulse and to shirk the effort of acting according to his ideals. At the same time, the inhibitions that he has built up in the course of his

<sup>232</sup> Cronin, Michael, *The Science of Ethics*. New York, 1909. Vol. I, p. 308.

<sup>233</sup> Shields, Thomas E., *Philosophy of Education*, p. 242.

experience, will tend to break down. He does not see the consequences of his act in marginal consciousness and his soul becomes an easy prey to evil. The physical organism instead of an ally has become an obstacle to the mind.<sup>224</sup>

The school should reveal to the child the secret of keeping alive and well. It should impart to him information about such material things as food, clothing and shelter, and the means of producing, distributing and utilizing the same. Here are suggested correlations with industrial and domestic arts. Information should likewise be given concerning the care of the body, the avoidance of fatigue and the manner of keeping up the bodily tone. All of this goes under hygiene. But, says Bobbitt, "Good physical training can result but from one thing, namely, right living. . . Learning the facts from books will not accomplish it; nor good recitations; nor good marks on examinations. Nothing will serve but right living twenty-four hours in the day, seven days in the week and all the weeks of the year."<sup>225</sup> There must be plenty of room in the curriculum for activities that will serve to put into practice things that have been learned from books and teachers. This means physical exercises in the classroom, but especially organized work in the play-ground. It means likewise watchfulness as to cleanly habits and care to detect evidences of malnutrition when they appear. There should also be respect for the findings of modern medical science and the inculcation of the proper attitude toward such things as vaccination and quarantine. Care in this will contribute to more efficient conduct in every department of human life.

But conduct must also be controlled by man's social relations. The love of God implies love of Neighbor. "If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this is the commandment we have from God, that he, who loveth God, love also his brother."<sup>226</sup> Democracy demands cooperation. The individual must recognize the necessity of thinking, feeling and acting in harmony with the group, and of sacrificing his own personal interests when they run counter to the welfare of the group. Secular education would achieve this

<sup>224</sup> Bobbitt, Franklin, *The Curriculum*, p. 174.

<sup>225</sup> *Ibid.*, p. 181.

<sup>226</sup> I of St. John, IV, 20, 21.

ideal by appealing to natural, temporal motives, by impressing upon the individual the importance of society, and by attempting to convince him that the good of society is the end of his existence. But these motives are bound to prove futile in a crisis. Experience shows the individual that it is quite possible for him to be happy and comfortable, even when all is not well with society, and on the other hand to be quite miserable in the midst of seemingly ideal social conditions. Hence, when there is question of his own selfish interest, which is always a tangible thing, as against the rather intangible welfare of the group, the former will in all likelihood prevail. Public opinion may serve to deter men from the grosser exhibitions of selfishness, but it does not reach down into the seclusion of private life. As a matter of fact, public opinion sometimes puts a premium on self-interest, as for example, when it pays homage to Success, which in only too many cases is ability to overreach and circumvent one's neighbor. Christian charity is the only genuine social efficiency. It keeps the individual mindful of the fact that we are all children of a common Father. It teaches him to identify his brother, who may not always be very lovable, with Jesus Christ, Who is all-lovable. The poor man must see Christ in the wealthy capitalist who dazzles him with the magnificence of his living. The rich man must see Christ in the beggar who grovels at his door. The machine operative must see Christ in the foreman who is harsh and exacting. The foreman must see Christ in the operative who tends to shirk and be careless. The brother must see Christ in the sister who is vain, frivolous and selfish. The sister must see Christ in the brother who is rude, sullen and unsympathetic. For "as long as you did it to one of these my least brethren, you did it to me."

But we cannot expect that Religion will work itself out in social life in some sort of automatic fashion. Its social equivalents must be made explicit. The child must be taught to apply the Truths of Holy Faith to the circumstances of his daily life. He should come to realize the social significance of the Ten Commandments. The chapter in the Catechism on the Virtues should be learned in such a way that it will function in daily social intercourse, and not amount to a mere series of verbal definitions. The so-called natural or acquired virtues should be insisted upon, not by mere preaching but by affording plenty of opportunity in the classroom for their cultivation; for virtues are habits and as such are subject to all the laws of habit-formation. Above all there should

be cultivated a personal devotion to Our Blessed Lord, a real Friendship with Him, for this is the foundation of true social efficiency.

Social efficiency demands economic or occupational efficiency. This feature has been treated sufficiently above in Chapter III. The occupational element in the elementary curriculum should be broad and general; vocational education in the narrow sense of the word is a matter for the secondary school. The aim should be to imbue every child with ideals of self-support, to teach him the place and function of industry in modern life, to lead him to an appreciation of the dignity of labor and his own dependence thereon and to build up such manual skill and dexterity as will stand him in good stead regardless of his future position in life.

The socially efficient man is likewise a good citizen of the State. Patriotism, or love of country, has always been a cardinal point in Catholic teaching, for it is directly implied in the love and service of God. The State is one of the means destined by God Himself, to aid man in working out his eternal destiny. It answers an inborn need of man, for man must associate if he would live. The true Christian sees in the laws of the State an evidence of the will of God and he obeys them accordingly.

Hence it is the office of the Catholic School to foster civic efficiency. This calls for knowledge of the nature and constitution of the State and the duties of a good citizen. It also demands the development of civic virtue, that faith and trust and love of fellow-man which make for security and solidarity, that disinterestedness and readiness to serve the public good which make for cooperation, that obedience which lends power to the law. Training for citizenship is no longer considered merely a matter of studying the Constitution and the workings of the machinery of government. Its aim is to aid the child to understand the nature of his own community, whether it be the home, the Church, the school, the city, the state or the nation, for to all these groups he owes allegiance. Likewise he must understand and appreciate the need and function of government as the organized sovereign will of the group. Finally, habits of civic action must be cultivated. These refer not only to the state but to the home, the neighborhood, the community, the school and the parish. Among the topics that might come under training for civic efficiency, are Health, Protection of Life and Property, Recreation, Education, Civic Beauty, Wealth, Communication, Transportation, Migration, Charities,

Correction, Government Agencies, Voluntary Agencies. Of course, all of this will not be accomplished in the class in Civics, but the civic implications of the other branches must be brought out. Religion, Geography, History, Nature Study, Industrial Arts, even Arithmetic are rich in civic elements.<sup>237</sup>

Finally, there must be adequate preparation for conduct in time of leisure. With the development of machinery and labor-saving devices, working hours are becoming shorter and the average man has more time to himself. It is this leisure time that is fraught with the greatest peril; during it a man saves or loses his soul.

Now the occupations of leisure are manifold; they are physical, intellectual, social and aesthetic. They include conversation, observation of men and things, hobbies, sport, games, reading, travel, music, painting, study—whatever is done with no other end in view save personal pleasure and delight. Leisure is the play of man.<sup>238</sup>

Practically every element in the curriculum should contribute to the proper use of leisure. But those studies are of particular importance, which develop taste. Literature, music, drawing, play an important role in this connection. A child who has been taught to love the best in books, whose soul has been attuned to the noblest in music, who can appreciate the harmony of line, tone, color and massing and knows from experience the difficulty of technical execution, will hardly turn for enjoyment to the crude, the low and the salacious. But in teaching subjects like music, it must be remembered that the prime purpose for the majority of children is enjoyment. Too great an insistence on the mere technical elements will defeat the purpose of the instruction. Here again the process is from content to form. Knowledge about the art is likewise important. The children should derive an interest in the history of music; they should be taught something of the evolution of musical instruments; they should know something of the lives of composers and of the greater forms of musical composition, such as the oratorio, the symphony and the opera. All of these things will carry over into later life and will afford sources of noble enjoyment in the hours when the day's toil is over.<sup>239</sup>

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<sup>237</sup> Dunn, Arthur W., "Civic Education in Elementary Schools as Illustrated in Indianapolis," *United States Bureau of Education Bulletin*, 1915, No. 17.

<sup>238</sup> Bobbitt, Franklin, *The Curriculum*, p. 207.

<sup>239</sup> Aronovici, Carol, "Organized Leisure as a Factor in Conservation." *The American Journal of Sociology*, Vol. XXIV, No. 4, p. 373.

## CONCLUSION

The foregoing discussion suggests certain working principles which should govern the making of a curriculum for the Catholic elementary school in the United States.

I. The nature of democratic society demands that the elementary school should provide the same general, fundamental education for all the children of all the people. Only thus can that sense of interdependence and need for cooperation which is essential to a democracy be developed and fostered.

II. The elementary curriculum should include all those things which are essential to democratic living. Its function is to prepare the child for effective participation in the affairs of life, whether he goes on to a higher school or not. Hence it should present such information concerning God, man and nature, and cultivate such knowledge, build up such habits, foster such attitudes, interests and ideals, as will enable the child at the completion of his course to take his place in life, a thorough Catholic and an efficient member of society, truly Christian in his own individual character, able to maintain himself economically, realizing his duties as a good citizen, prepared to make the proper use of the goods of life.

III. In order to effect this end, the elementary curriculum must make adequate provision for training in the use of the tools of education, the languages and mathematical arts. But these should not constitute the end of elementary education. Rather they should be made to subserve the higher interests of content and they will be best acquired through the interest and motivation that content affords.

IV. That the various branches of the curriculum may best serve the ends for which they are destined, they should be effectively correlated. The unity of the mind and the nature of knowledge as well as the interests of economy of time and effort demand this.<sup>240</sup>

<sup>240</sup> This last point opens up another great question that needs to be scientifically examined. In the secular schools, various attempts have been made at correlation, some of them more or less successful. The difficulty, however, has always been to discover a natural core, or center, around which the various branches could be grouped. That difficulty is largely obviated in the Catholic curriculum, for we possess the element of synthesis in religion. How well religion serves for the organizing of knowledge can be seen in the education of the Middle Ages, whose unity no other system has even approximated. Religion is the basis of human life, and consequently of human knowledge. Just as its disappearance from social life results in lawlessness, so its rejection from the realm of knowledge means intellectual anarchy.

In conclusion it is well to remind ourselves of the circumstances of the moment in which we are living. The old order is changing and what the ultimate result of this change may be, no man can say. Perhaps never has the world been in greater need of the guidance of Christian principles. Forces are abroad that know not Christ and they seek to overthrow all the institutions that civilization has built up, that they may thereby eradicate the evils that pervade our social structure. So keen are they for destruction that they forget entirely to provide anything constructive.

But on the other hand, the social evils of the day are palpable and cry aloud for remedy. This remedy can only come from the uprooting of the selfishness that has caused the ills, and the substituting of Christian charity. Cooperation must take the place of unrestricted competition; faith and trust must supplant mutual fear and jealousy. All parties in the struggle must learn to cherish the common good above their own selfish interests.

The Catholic Church alone in all the world today possesses the secret of true social regeneration. It is the duty of her children to put it into practice. The starting-point is the school where a new generation is being prepared for the struggle ahead. The function of the Catholic school should be understood in the full light of the Church's mission. It is not merely a preparation for higher education, but a preparation for Christian living. It must prepare the pupil to further the cause of Christ in the work-shop, the council-chamber, the office, the store, as well as in the sanctuary. While we need good priests, we also need an intelligent laity who by their lives and deeds will carry the sacerdotal message into the mazes of every-day life. There are diversities of gifts and diversities of vocations. All must be fostered for all are intended "for the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ."

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The writer of this dissertation, the Rev. George Johnson, was born in Toledo, Ohio, February 22, 1889. He attended the parochial schools of that city and made his high school and college courses at St. John's University, Toledo, Ohio, where he received the degree of Bachelor of Arts, in 1910, and Master of Arts, in 1912. In September, 1910, he entered St. Bernard's Seminary, Rochester, New York, and in 1912 entered the American College, Rome. He was ordained to the priesthood at Rome, June 5, 1914. From 1914 to 1916, while acting as secretary to the Rt. Rev. Joseph Schrembs, D.D., Bishop of Toledo, he taught classes in Religion and Church History at the Ursuline Academy and the Cathedral High School, Toledo, Ohio. From 1916 to 1919, he pursued studies at the Catholic University of America, Washington, D. C. He followed courses in Education under Dr. Shields, Dr. McCormick and Father McVey; in Psychology, under Dr. Moore; in Sociology, under Dr. Kerby; in Biology, under Dr. Parker; in Philosophy, under Dr. Turner; in Social Psychology and Methods of Teaching Religion, under Dr. Pace. During the summer of 1918, he made studies at Teachers' College, Columbia University.

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# The Status of Religious Instruction for Children Under Sixteen Years of Age

With Special Reference to  
Pennsylvania

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A THESIS  
IN EDUCATION  
PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE  
UNIVERSITY OF PENNSYLVANIA IN PARTIAL FULFILMENT  
OF THE REQUIREMENTS FOR THE DEGREE  
OF DOCTOR OF PHILOSOPHY

SISTER JOSEFITA MARIA  
(MANDERFIELD Y SALAZAR, S.S.J.)

PHILADELPHIA  
1925

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## FOREWORD

The ferment with regard to the necessity of providing adequate religious instruction for the children of the United States has become so widespread that this thesis was undertaken for the purpose of determining the status of religious instruction for children under sixteen years of age, with special reference to Pennsylvania.

Three questions naturally presented themselves:

First—Can morality be taught independently of religion?

Second—Can the Public Schools give religious instruction?

Third—To what extent is religious instruction being given to our young people?

It was impossible owing to the limited time to find by means of experimental research, authoritative information regarding the first question, so it was considered helpful to obtain the views of noted educators, and the following procedure was adhered to. A questionnaire accompanied by a personal letter was sent to a number of well-known educators, as well as to the sixty-seven County Superintendents of Pennsylvania. Their answers are given in full in the Appendix.

With regard to the second question, it is evident that the very organization of the Public Schools precludes any attempt to give definite religious instruction. The word "definite" is used throughout this work in a technical sense meaning special time allotted for religious instruction.

The main purpose of the thesis thus centers on the third question, and Parts II and III deal with the means the Protestants and the Catholics are employing to provide religious instruction for the children of this republic, but with special reference to Pennsylvania.

To secure the data for the thesis a study was made of the

State Constitutions and School Laws, printed material sent by the State and City Superintendents, the Bureau of Education in Washington, and the State Department of Education in Harrisburg, together with the questionnaires and replies to personal letters sent to the heads of the various denominations. With regard to the Week-Day Church Schools, the questionnaires and letters were filled out in most cases by those in actual charge of the schools, the religious district or diocese.

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# PART I.

## CHAPTER I.

### ATTITUDE OF THE FORTY-NINE STATES TOWARD BIBLE READING IN THE PUBLIC SCHOOLS.

To learn authoritatively the attitude of the States with regard to the religious instruction and moral training to be given in the Public Schools, the following questionnaire was submitted to the Department of Education of each State, and a response was received from each of the forty-nine States.

- 1—What is the status of the Bible in the schools of your State?  
Will you please quote the School Law with regard to the Bible.
- 2—If the Bible is not read in the schools, is the prohibition a constitutional one? (or)  
The result of adverse court decisions?  
If so, will you please quote the decision or decisions?
- 3—Have you a plan or plans for the study of the Bible in your State?  
If you have such a plan or syllabus may I beg you to send me a copy.
- 4—Do the students receive credit for Bible Study or Religious Education?  
How is the work evaluated?
- 5—What are the qualifications required of teachers of Bible Study?

The answers to the first query are given below, the others are arranged in tabular form, while the complete responses may be found in the Appendix.

**ALABAMA.—School Code, 1919.**

“Sec. 1.—Be it enacted by the Legislature of Alabama, That all schools in this State that are supported in whole or in part by public funds, be and the same are hereby required to have once every school day, readings from the Holy Bible.

“Sec. 2.—That teachers in making monthly reports shall show on the same that they have complied with this act, and superintendents of city schools in drawing public funds shall certify that each teacher under their supervision has complied with the act.

“Sec. 3.—That schools in the State subject to the provisions of this act shall not be allowed to draw public funds unless the provisions of this act are complied with, and the State superintendent of Education is charged with the enforcement of the provisions thereof.”

**ARKANSAS.**

No legal provision regarding Bible Reading.

**ARIZONA.—School Laws of Arizona, 1923.**

“Par. 2808.—Any teacher who shall use any sectarian or denominational books or teach any sectarian doctrine, or conduct any religious exercises in his school, or who shall fail to comply with any of the provisions mentioned in this chapter, shall be deemed guilty of unprofessional conduct, and it shall be the duty of the proper authority to revoke his certificate or diploma.

“Subdivision 12.—To exclude from schools and school libraries all books, publications or papers of a sectarian, partisan or denominational character.”

**CALIFORNIA.**

The Constitution and Statutes of California are probably more particular and explicit in their demand that there be no religious instruction of any kind whatsoever either directly or indirectly included in the Public School curriculum than is to be found in most of the states of the Union. Section 4 of Article 1 of the Constitution provides that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State.

“Sec 22, Article IV provides that no public money shall ever be appropriated from the State Treasury for the purpose or benefit of any institution not under the exclusive management or control of the State as a state institution.

“Sec. 30, Article IV provides that no money shall ever be appropriated either by the state or by local communities in aid of any religious sect, church, creed or sectarian purpose.

“Sec. 9, Article IX provides that the University of California shall be entirely independent of any sectarian influence.

“Sec. 1607, Subdivision 3 of the Political Code provides that the board of school trustees must exclude from school and school libraries all books, publications or papers of a sectarian or denominational character.

“Sec. 1672 of the Political Code provides that no publication of a sectarian or denominational character may be used or distributed in any school or be made a part of its library, nor may any sectarian or denominational doctrine be taught therein. Violation of this provision is penalized by withholding from the school district involved state or county apportionment of school moneys.”

“A religious ‘sect’ is a body of people believing in the same religious doctrines, and any book which promulgates such doctrines in whole or in part is a book of a ‘sectarian character.’ There can be no doubt that the legislature, when it enacted the code-sections, used the term ‘publication of a sectarian, partisan, or denominational character’ as referring to any work devoted to or promotive of the tenets and doctrines of any religious denomination. The King James version of the Bible is a translation made under the direction of King James of England in 1604-1611. It has been accepted and followed by Protestants as the authorized translation. Though Protestantism may not be a sect in the strict interpretation of the term, the Protestant Bible contains the precepts of many of the Protestant denominations, and ‘denomination’ is merely another name for ‘sect.’ Controversies have waged for centuries over the authenticity of the various translations of the Bible, each sect insisting that its version is the only truly inspired book. As a result of this controversy, men failed to consider any Bible for its literary or historical value, but bar all from the schools for fear that their children might absorb some doctrine adverse to the teaching of their denomination. The King James Bible having been adopted by Protestants as their book, it is objectionable to those who do not follow that faith. It is thus a book of a sectarian or denominational character within the meaning of the Political Code.”

The case of *Evans vs. Selma Union High School District*. This case was recently decided by the Supreme Court on January 24, 1924. (67 Calif. Dec. page 103.)

The Court decided that Sections 1607 and 1672 of the Political Code do not prohibit boards of school trustees from purchasing with Public School funds copies of the King James Translation of the Bible (which is used by the Protestant Church), or of the Douay version (which is used by the Catholic Church), nor copies of the Talmud, the Koran, and the teachings of Confucius.

The point involved in this case was the right to purchase the King James Translation of the Bible for use in the school library as a reference book. The court did not pass on the question of the right to use any of these books in the way of text books or of reading therefrom to the pupils as a part of school exercises. The court implied that such might be a violation of the law of this state.

“Section 1672a of the Political Code provides that no bulletin, circular or other publication of any character whose purpose is to spread propaganda or to force membership in, or subscription to the funds of any organization

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not directly under the control of the school authorities, or to be used as the basis of study or recitation, or to supplement the regular school studies shall be distributed or shown to the pupils of any Public School on the school premises during school hours or within one hour before the time of opening or within one hour after the time of closing such school. Further the pupils of the Public Schools shall not be solicited by teachers or others to subscribe to the funds of our work for any organization not directly under the control of the school authorities, etc., etc.

“Sec. 8, Art. XI.

“No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught or instruction thereon be permitted, directly or indirectly, in any of the common schools of this state.”

### COLORADO.

“The state laws made no mention of the question of reading or teaching the Bible in the schools of this state. It is left entirely to the district boards to make all reasonable rules and regulations.”—State Superintendent.

### CONNECTICUT.

There is no school law regarding Bible reading in the schools, therefore it is read in some and omitted in others.

### DELAWARE.

“Sec. 1.—No religious services or exercises except the reading of the Bible and the repeating of the Lord's Prayer shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.”

“Sec. 2.—In each public school classroom in the State and in the presence of scholars therein assembled, at least five verses from the Holy Bible shall be read or caused to be read at the opening of school upon each and every day, by the teacher in charge thereof. Provided that whenever there is a General Assembly of school classes at the opening of such school the principal or teacher in charge shall read at least five verses from the said Holy Bible or cause the same to be read.”

### DISTRICT OF COLUMBIA.—Rules of Board of Education.

“Rule 29.—The opening exercises shall include reading by the teacher, without note or comment, of a portion of the Bible, repeating the Lord's Prayer and appropriate singing by the pupils.”

Provision included in an Appropriation Bill passed by Congress at this session—1924.

“*Provided*—That no part of this sum shall be available for the payment of the salary of any superintendent, assistant superintendent, director or intermediate instructor, or supervising principal who permits the teaching of partisan politics, disrespect of the Holy Bible, or that ours is an inferior form of government.”



FLORIDA.

“We have no State law upon the subject of Bible reading in our schools. Neither is there any State law prohibiting the reading of the Bible in schools. It is, however, read in most of the schools, but I believe in not quite all of them. There are a few counties in which school authorities have in some years objected to the reading of the Bible.”—State Superintendent.

GEORGIA.

“Provided, however, that the Bible, including the Old and New Testament, shall be read in all the schools of this State receiving State funds, and that not less than one chapter shall be read at some appropriate time during each school day. Upon the parent or guardian of any pupil filing with the teacher in charge of said pupil in the public schools of this State a written statement requesting that said pupil be excused from hearing the said Bible read as required under this Act, such teacher shall permit such pupil to withdraw while the reading of the Bible as required under this Act is in progress. Such request shall be sufficient to cover the entire school year in which said request is filed.”—Georgia Laws 1921.

IDAHO.—Constitution and School Law.

Art. IX.

“Sec. 5.—Neither the legislature nor any county, city, town, township, school district or other public corporation, shall ever make any appropriation or pay from any public funds or moneys whatever, anything in aid of any church or sectarian, or religious society, or for any sectarian or religious purpose, or to help support, or sustain any school, academy, seminary, college, university or other literary or scientific institution controlled by any church, sectarian or religious denomination whatsoever; nor shall any grant or donation of land, money or other personal property ever be made by the state or any such public corporation, to any church, or for any sectarian or religious purpose.

“Sec. 6.—No religious test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the state, either as a teacher or student; and no teacher or student of any such institution shall ever be required to attend or participate in any religious service whatever. No sectarian or religious tenets or doctrine shall ever be taught in the public schools, nor shall any distinction or classification of pupils be made on account of race or color.”

The use of the school house as a community center is provided for in Compiled Laws of the State of Idaho, 38:301.

In the proposition of the State Commissioner of Education we find: “4th—The use of a schoolhouse as a community center is its use by the entire community or some group thereof for elections or for educational, religious, political or social purposes. Being usually centrally located and public property, its use for elections is a very proper community use provided it does not interfere with its use for regular school work.

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“The gathering of the entire community or any group thereof, for *religious* service on any day of the week at such time that it does not interfere with the regular school work and under such conditions that there is no material disturbance of school books or property, is a proper community use, provided this is done under a rule of the board of trustees or under specific authority thereof; and provided further, this does not violate the rule of the State Board of Education that religious services cannot be held within 45 minutes after the adjournment of the school. This rule is made in fulfillment of the very strict provision of the state constitution and laws against the use of the schoolhouse for religious or sectarian purposes. The immediate adjournment of the school into a religious service or a session for religious teaching is for all practical purposes the use of the school for sectarian or religious teaching. Immature children with a profound respect for the superior age and wisdom of their teachers or community leaders could readily be pressed from the regular session of the school into a continuation thereof in religious teaching and the purpose of the constitution and laws be thus annulled. The rule has therefore been laid down that religious community services must not be held within forty-five minutes after the adjournment of the school.

It goes without saying that a school board or trustee should not object to a community use of the schoolhouse merely because it is asked for by a different sect or denomination from that to which he belongs.”

ILLINOIS.—Illinois Constitution.

“Art. II, Sec. 3.—The free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed; and no person shall be denied any civil, or political right, privilege or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship.”

“Art VIII, Sec. 3.—Neither the general assembly nor any county, city or town, township, school district or other public corporation shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by the State or any such public corporation to any church or for any sectarian purpose.”

A decision given by the Supreme Court reads as follows:

“1. Free enjoyment of religious worship includes freedom not to worship.”  
Sec. 3, Art. II of the Constitution guaranteeing “the free exercise and enjoyment of religious profession and worship, without discrimination,” includes freedom from being compelled to join in any religious worship.

"2. Children attending public school cannot be compelled to join in religious worship. The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's Prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands constitutes worship within the meaning of the constitution, and pupils cannot be compelled to join therein against their own or their parents' wishes."

"3. The constitution forbids giving sectarian instruction in public schools. The provision of Sec. 3, of article VIII of the Constitution forbidding the use of public school funds in aid of any sectarian purpose is a prohibition of the giving of sectarian instruction in the public schools."

"4. Reading of the Bible in the public schools constitutes sectarian instruction. The reading of the Bible in public schools constitutes the giving of sectarian instruction within the meaning of Sec. 3 of Art. VIII of the Constitution.—*People ex. rel. Ring et al. v. Board of Education*, Vol. 245, Supreme Court Reports, p. 334."

#### INDIANA.

Sec. 2805.—Bible not excluded.

"The Bible shall not be excluded from any public school or institution in the state, nor shall any child be required to read it contrary to the wishes of his parent or guardian."—C. '73 paragraph 1764; R., paragraph 2119.

Construing this statute, the Supreme Court of Iowa said: "It is a matter of individual option with school teachers as to whether they will use the Bible in their schools or not, such option being restricted only by the provision that no pupil shall be required to read it contrary to the wishes of his parents or guardian; and said section is not in conflict with Article I, Section 3 of the Constitution."—*Moore v. Monroe et al.*, 64, Iowa, 367.

#### KANSAS.

Laws relating to the Common Schools.

Sec. 165.—Relating to cities of the first class.

('72-1722). "No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the city; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.—(L. 1876, ch. 122, art. 10, sec. 22.)

Repeating the Lord's Prayer and Twenty-third Psalm, without remarks not prohibited.—*Billard v. Board of Education*, 69 K. 53-56.

Sec. 21.—Relating to cities of the second class.

"('72-1819). No sectarian doctrine shall be taught or inculcated in any of the public schools of the city; but the Holy Scriptures without note or comment may be used therein.—(L. 1876, ch. 22, Art. II, Sec. 23.)"

#### KENTUCKY.

"The teacher in charge shall read or cause to be read, a portion of the Bible daily in every classroom or session room of the county schools of the State of Kentucky, in the presence of the pupils therein assembled, and no child shall be required to read the Bible against the wish of his parent or

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guardian. The failure of any teacher to conform to this act shall be cause for the revocation of his certificate in the manner provided by law."

"We believe the reason and weight of the authorities support the view that the King James translation of the Bible is not a "sectarian" book within the meaning of the Kentucky statutes, section 4368; which provides that no books or other publications of a sectarian, infidel, or immoral character shall be used or distributed in any common school; nor shall any sectarian, infidel, or immoral doctrine be taught therein," and when used merely by reading in the common schools, without note or comment by teachers is not sectarian instruction; nor does such use of the Bible make the schoolhouse a house of religious worship.

The Bible is not a sectarian book."

—Hackett v. Brookville Graded School District, 120 Ky. 608.

### LOUISIANA.

The Constitution of Louisiana provides that every person has the natural right to worship God according to the dictates of his conscience, and that no preference shall ever be given to, or any discrimination made against, any church, sect, or creed of religion, or any form of religious faith or worship.

The following decision invalidated a resolution which had provided for Bible readings in the public schools.

"The reading of the Bible, including the Old and the New Testaments, in the public schools of the State is a preference given to Christians, and a discrimination made against Jews."—Herald *et al.* v. Parish Board, etc., 136 La. 1034.

### MAINE.

"Our laws require that the Bible be read in the public schools of the State."—State Superintendent.

With the superintending school committee the legislature has reposed the power of directing the general course of instruction and what books shall be used in the schools; and they may rightly enforce obedience to all the regulations by them made, within the sphere of their authority.

"A requirement by the superintending school committee that the Protestant version of the Bible be read in the public schools of their town, by the scholars who are able to read, is in violation of no constitutional provision, and is binding upon all the members of the schools although composed of divers religious sects."—Donohue v. Richards *et al.*, 38 Me., 379.

### MARYLAND.

"It is the custom in most schools to read the Bible. The law is silent on the subject, but Bible reading is generally construed as permissible."—State Superintendent.

### MASSACHUSETTS.

"Sec. 31.—A portion of the Bible shall be read daily in the public schools without written note or oral comment; but a pupil whose parent or guardian

informs the teacher in writing that he has conscientious scruples against it, shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools, school books favoring the tenets of any particular religious sect."

"The school committee of a town may lawfully pass an order that the schools thereof shall be opened each morning with reading from the Bible and prayer, and that during the prayer each scholar shall bow the head, unless his parents request that he shall be excused from doing so; and may lawfully exclude from the school a scholar who refuses to comply with such order, and whose parents refuse to request that he shall be excused from doing so."—*Spiller v. Woburn*, 12 Allen (Mass.), 127, 1866.

**MICHIGAN.**

There is no provision of the school law relating to the study of the Bible in the schools. "The Bible is read in many of our schools without comment. We have as far as I know, but one decision relating to the Bible, and that is the one known as *Pfeifer v. Board of Education of Detroit*, 118 Mich. 560.

In this case the teacher was reading from a book entitled, "Readings from the Bible," and an objection was raised, and the issue brought into Court because of a provision of our State Constitution. The Court held that these readings might be read without comment, and that such was not a violation of our Constitution."

"Sec. 39.—Every person shall be at liberty to worship God according to the dictates of his own conscience. No person shall be compelled to attend, or against his consent, to contribute to the erection or support of any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion."

"Sec. 40.—No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purpose. The civil and political rights, privileges and capacities of no person shall be diminished or enlarged on account of his religious belief."

**MINNESOTA**

The State Constitution Article VIII, Sec. 3 prohibits the use of public moneys or property for "the support of schools wherein the distinctive doctrines, creeds, or tenets, of any particular Christian or other religious sect are promulgated or taught," and guarantees freedom of conscience in religious matters. These constitutional provisions have been interpreted by the attorney general of the State as prohibiting (1) The opening of Public Schools with the recital of the Lord's Prayer;

- (2) The use of the Bible in the public schools;
- (3) Religious instruction in public schools;
- (4) The use of schoolhouses for religious services;

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- (5) Wearing the garb of a religious body by public school teachers while teaching."

**MISSISSIPPI.**

The Constitution provides that the Bible shall not be excluded from the public schools.

**MISSOURI.**

No legal provision regarding Bible reading in the schools. Bible stories are generally read.

**MONTANA.**

The school law makes no mention of Bible reading in the schools. It is read in some schools as there is no prohibition against it, but without comment.

The Supreme Court has held that there is nothing in either the constitution or laws to prevent the reading of the Bible in the schools.

**NEBRASKA.**

The law does not forbid the use of the Bible in the public schools. "Constitution of Nebraska: No sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds set apart for educational purposes; nor shall the State accept any grant, conveyance or bequest of money, lands, or other property to be used for sectarian purposes. Neither the State Legislature nor any county, city, or other public corporation, shall ever make any appropriation from any public fund, or grant any public land in aid of any sectarian or denominational school or college or any educational institution which is not exclusively owned and controlled by the state or a governmental subdivision thereof. No religious test of qualification shall be required of teacher or students, for admission to or continuance in any public school, or educational institution supported in whole or in part by public taxation."

Chief Justice Sullivan decision in the case of *State ex. rel. Freeman v. Scheve, et al.*, 65 Nebr. 877 reads: "The law does not forbid the reading of the Bible in the public schools. The point where the courts may interfere is where the use of the Bible in a public school has degenerated into abuse; where a teacher instead of giving secular instruction had violated the constitution by becoming a sectarian propagandist. The Court holds that whether it is prudent or politic to permit the reading of the Bible in the schools is a question for the school authorities, but whether the practice has taken the form of sectarian instruction is a question for the courts to determine upon evidence. Every alleged violation must be established by competent proof."

**NEVADA.**

"Sec. 9.—No sectarian instruction shall be imparted or tolerated in any school or university that may be established under this constitution.

"Sec. 105.—No books, tract, or papers of a sectarian or denominational

character shall be used or introduced in any schools established under the provisions of this act; nor shall any sectarian or denominational doctrines be taught therein; nor shall any school whatever receive any of the public school funds which has not been taught in accordance with the provisions of this section." This has been construed as excluding Bible readings.—School Code 1923.

**NEW HAMPSHIRE.**

"The constitution of New Hampshire and the State laws make no statement in regard to the use of the Bible in the public schools. Scripture reading and the repetition of the psalms is common in the opening exercises of all schools and this plan has never been questioned in the course."—State Commissioner of Education.

**NEW JERSEY.**

"Sec. 162, Article VIII.—No religious service or exercise, except the reading of the Bible and the repeating of the Lord's Prayer shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

"Sec. 163 (1)—In each public classroom in the State, and in the presence of the scholars therein assembled, at least five verses from that portion of the Holy Bible known as the Old Testament shall be read or caused to be read without comment, at the opening of such school upon each and every school day, by the teacher in charge thereof; provided that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such classroom reading, the principal or teacher in charge of such assemblage shall read at least five verses from said portion of the Holy Bible or cause same to be read, in the presence of the assembled scholars, as herein directed."—School Law.

**NEW MEXICO.**

There is no written law permitting or prohibiting Bible reading in the schools. However, little attention is paid to the matter, and it is generally left to the discretion of the local school authorities.

**NEW YORK.**

A by-law adopted by the Board of Education for the conduct of the public schools under their charge reads: "The daily opening exercises shall consist of the reading of a portion of the Holy Scripture, without note or comment." But three different appeals were made to Supt. Abram B. Weaver on the grounds that children were threatened with expulsion in case of non-attendance at such readings. The following decision was rendered by him:

"There is no authority in the law to use, as a matter of right any portion of the regular school hours in conducting any religious exercise, at which the attendance of the scholars is made compulsory. On the other hand, there is nothing to prevent the reading of the Scriptures or the per-

formance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily, or by the direction of their parents or guardians, if it be done before the hour fixed for the opening of the school or after the dismissal of the school."

On May 27, 1884, State Superintendent W. B. Ruggles rendered a decision of like nature.

"Sec. 1151 of the Charter of New York City permits Bible reading in the Public Schools of that city."

**NORTH CAROLINA.**

"The Bible is usually read in devotional exercises in the classroom."—State Superintendent.

**NORTH DAKOTA.**

"Sec. 1388.—Bible not a sectarian book. Reading optional with the pupils. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may, at the option of the teacher, be read in school without sectarian comment not to exceed ten minutes daily. No pupil shall be required to read it, or to be present in the school room during the reading thereof, contrary to the wishes of his parents or guardians or other persons having him in charge."—Compiled School Laws of the State.

**OHIO.**

There is no specific section of statute relating to the reading or the teaching of the Bible in the public schools of the State. Local boards of education are given very complete control of this matter, and may adopt resolutions requiring the reading of the Bible, or forbidding of the Bible, as they choose.

The courts have held at various times that boards of education have such power.

"It rests with boards of education to determine what instruction shall be given and what books shall be used in the public schools.—*Nessle v. Hum*, 1 Ohio N. P. 140.

**OKLAHOMA.**

"Sec. 329.—No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the State, but the Bible without sectarian comment, may be read therein."—School Law 1921.

**OREGON.**

There is no constitutional provision which prevents the reading of the Bible in the public schools.

. . . The school law is silent with reference to the matter of the Bible being read in the public schools.

**PENNSYLVANIA.**

"Sec. 3901.—That at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day by the teacher in charge:



“*Provided*, That when any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed.”

“Sec. 3902.—That if any school teacher, whose duty it shall be to read as directed in this act, shall fail or omit so to do, said school teacher shall, upon charges preferred for such failure or omission, and the proof of the same, before the governing board of the school district, be discharged.”—School Code.

**RHODE ISLAND.**

“The Bible has no legal status in our public schools in the sense that there is any legislation affecting it. Under a decision of the Commissioner of Education the reading of the Bible as part of opening religious exercises, which are optional, is optional with the teacher, who in this, as in other matters is to be guided by conscience, with reasonable respect for the consciences of pupils.”—State Superintendent of Education.

**SOUTH CAROLINA.**

“There is no school law and no legal provision regarding the Bible in the public school. It is read at the teacher’s option, but without comment.”—State Superintendent of Education.

**SOUTH DAKOTA.**

“Sec. 7659.—No sectarian doctrine may be taught or inculcated in any of the public schools of the State, but the Bible without sectarian comment may be read therein.—School Laws 1921.

**TENNESSEE.**

“Sec. 1.—That at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school upon each and every school day, by the teacher in charge; provided, the teacher does not read the same chapter more than twice during the same session; provided, that when any teacher has other teachers under, and subject to direction, then the teacher exercising the authority shall read the Holy Bible and cause it to be read as herein directed.

“Sec. 2.—That if any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in the act, shall fail or omit to do so, said school teacher shall, upon charges preferred for such failure and omission and proof of the same before the governing board of the school, be discharged.

“Sec. 3.—That pupils may be excused from Bible reading upon the written request of the parents.”—Pub. Sch. Laws 1920.

**TEXAS.**

“Art. 1, Sec. 7.—No money shall be appropriated or drawn from the treasury for the benefit of any sect, or religious society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purposes.

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“Art. VIII, Sec. 5.—And no law shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof, ever be appropriated to or used for the support of any sectarian school; and the available school fund herein provided shall be distributed to the several counties according to their scholastic population and applied in such manner as may be provided by law.”—State Constitution.

A decision of the State Supreme Court has upheld the right of the public schools to have the Bible read in school exercises, “The holding of morning exercises in the public schools consisting of the reading by the teacher without comment of nonsectarian extracts from the Bible, King James version, and repeating the Lord’s prayer, and the singing of appropriate songs, in which the pupils are invited but not required to join, does not violate the Constitution.

The holding of such exercises does not convert the school into a place of worship.”—*Church et al. v. Bullack et al.*, 109 S. W. 115.

### UTAH.

“Sec. 1.—Atheistic or religious teaching unlawful. It shall be unlawful to teach in any of the district schools of this State, while in session, any atheistic, infidel, sectarian, religious or denominational doctrine and all such schools shall be free from sectarian control.

“Sec. 2.—Nothing in this Act shall be deemed to prohibit the giving of any moral instruction tending to impress upon the minds of the pupils the importance and necessity of good manners, truthfulness, temperance, purity, patriotism and industry, but such instruction shall be given in connection with the regular school work.

“Art X, Sec. 1.—The Legislature shall provide for the establishment and maintenance of a uniform system of public schools which shall be open to all children of the State and be free from sectarian control.”

### VERMONT.

The Bible is freely used for devotional exercises,—not compulsory. No reference is made in the school law to the use of the Bible in schools.

“In a Vermont case, which has been widely cited in cases involving religious rights, it was held that a pupil may be excluded from school for the absence without leave, though such absence was for a religious purpose and in compliance with the parent’s wishes.”—*Ferriter v. Tyler*, 48 Vt. 444.

### VIRGINIA.

“It is permissible to read the Bible in the public schools of Virginia, although not required by law. . . . The last General Assembly attempted to pass a statute requiring the reading of the Bible in the public schools.”

### WASHINGTON.

“Art. IX, Sec. 4.—All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.

“In 1909 the legislature passed an act which is identical in its wording.

“In view of this Constitutional provision and the action of the legislature, the Attorney General has held that the reading of the Bible in the public schools of the State is a religious exercise within the meaning of the Constitution and as such is prohibited.”—Attorney General’s Opinion 1891-1892.

#### WEST VIRGINIA.

“The school law of the state contains no provision with regard to the teaching or reading of the Bible in the schools. The Bible is read daily in many of the elementary schools, however, and in many of the high schools it is read at Assembly exercises.”

#### WISCONSIN.

Under a decision of the supreme court in the case of *State ex re. Weiss-Mooney, et al. vs. District No. 8 of the City of Edgerton*, decided in the March term of the Court 1890 the reading and study of the Bible is excluded from the public schools. The Court in working over the case based their conclusion largely upon the State Constitution and especially upon subsection (3) of Article X and also upon Sec. 18 of Art. 1.

“Sec. 3, Art. X: The legislature shall provide by law for the establishment of district schools which shall be as nearly uniform as practicable; and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years; and no sectarian instruction shall be allowed therein.

“Sec. 18, Art. 1.—The right of every man to worship Almighty God according to the dictates of his own own conscience shall never be infringed; nor shall any one be compelled to attend, erect or support any place of worship, or to maintain any ministry, against his consent; nor shall any control of, or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship; nor shall any money be drawn from the treasury for the benefit of religious societies or religious or theological seminaries.

“Sec. 3, Art. X.—The use of any version of the Bible as a text book in the public schools, and the stated reading thereof in such schools by the teacher without restriction, though unaccompanied by any comment, has a tendency to inculcate sectarian ideas, within the meaning of Sec. 3, ch. 251, Laws of 1883, and is sectarian instruction, “within the meaning of Sec. 3, Art. X Constitution.

“But text books founded upon the fundamental teachings of the Bible or which contain extracts therefrom, and such portions of the Bible as are not sectarian, may be used in the secular instruction of the pupils and to inculcate good morals.”

“The fact that children of the petitioners are at liberty to withdraw from the schoolrooms during the reading of the Bible does not remove the ground of complaint.

“Sec. 18, Art. 1.—The stated reading of the Bible as a text book in

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public schools may be 'worship' and the schoolhouse thereby become for the time being, a 'place of worship,' within the meaning of Sec. 18, Art. 1, Constitution; and to such use of the schoolhouse the taxpayers, who are compelled to aid in its erection and in the maintenance of the school, have a *legal* right to object. Children of poor parents, who are by law practically obliged to attend the public schools, would, if such reading were permitted, be compelled to attend a place of worship, contrary to said Sec. 18.

"Such reading being religious instruction the money drawn from the state treasury for the support of a school in which the Bible is so read, is for the benefit of a religious seminary, within the meaning of said section.

"The board contended; First, that the reading of the King James version of the Bible was not sectarian instruction; to which the Court in its opinion replied:

'The courts will take judicial notice of the contents of the Bible; that the religious world is divided into numerous sects, and of the general doctrines maintained by each. These things pertain to general knowledge and may be presumed to be subjects of common knowledge. The court also takes judicial notice of the fact that there are numerous religious sects called Christian, respectively maintaining different and conflicting doctrines; that some of these believe in the doctrine of predestination while others do not; some in the doctrine of eternal punishment of the wicked, while others repudiate it; some in the doctrine of apostolic succession and authority of the priesthood while others reject both; some that the Holy Scriptures are the only sufficient rule of faith and practice, while others believe that the only safeguard to human thought, opinion and action, is the infinite power of the divine spirit upon the humble and devout heart; some in the necessity and efficacy of the sacraments of the church, while others reject that entirely. The Court will likewise take cognizance of the numerous other conflicts of doctrine between the sects; that there are religious sects which reject the divinity of Christ, etc.'

The court further says: 'It should be here said that the term religious sect is understood as applied to people believing in some religious doctrine who are more or less closely associated or organized to advance such doctrines and increase the number of believers therein. The doctrine of one of these sects which is not common to all others, is sectarian.'

"Second: The school board further contended, that the reading of the Bible without comment was not instruction, to which the court replied:

'That reading from the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is instruction seems to us too clear for argument. Some of the most valuable instruction a person can receive may be derived from reading alone without any extrinsic aid by way of comment or explanation.'

“The school board further contended: Third, That the objectors had no cause for complaint, because their children were permitted to withdraw from the schoolroom during the reading of the same; to which the court answered:

‘We cannot give our sanction to this position. When, as in this case a small minority of the pupils in the public school are excluded for any cause from a stated school exercise, particularly when such cause is apparent hostility to the Bible which a majority of the pupils lose caste with their fellows and are liable to be subjected to reproach and insult, and it is a sufficient refutation of the argument that the practice in question tends to destroy the equality of the pupil which the Constitution seeks to establish and protect, and puts a portion of them to a serious disadvantage with respect to the others.’

“The counsel for the school board earnestly contended: Fourth, That the exclusion of the Bible reading from the district school is derogatory to the value of the Holy Scriptures, and a blow to their influence upon the conduct and conscience of man, and disastrous to the cause of religion.

“To this the court answered:

‘We emphatically reject this contention. The priceless truths of the Bible are best taught in our youth in the church, the Parish School, the Sabbath school, in social meeting, and above all by the parents in the home circle. There these truths may be explained and enforced, the spiritual welfare of the child guarded and protected and his spiritual nature directed and cultivated in accordance with the parental conscience. The Constitution does not interfere with such teaching and culture. Religion teaches obedience to law and flourishes best where that doctrine prevails. The constitutional prohibition was adopted in the interest of good government, and it argues but little faith in the vitality and power of religion to predict disaster to its practice because constitutional provisions are faithfully enforced.’”

#### WYOMING.

“No sectarian instruction, qualifications or tests shall be imposed, exacted, applied, or in any manner tolerated in the schools of any grade or character controlled by the State, nor shall attendance be required at any religious service therein, nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this constitution.”—Constitution, Art. VII, sec. 12.

The State superintendent of public instruction reports that Bible reading is not permitted in the public schools and cites this section of the State constitution.—Bureau of Education Bulletin No. 15, 1923.

An examination of the detailed data shows that seven out of the forty-nine States require the Bible to be read in the public schools, seven as definitely prohibit it, and six specifically permit Bible reading. Dr. Deffenbaugh, of the Bureau of Educa-

tion, Washington, has estimated that it is the common practice in twenty-four of the States to have the Bible read in the public schools. This is allowed under the general terms of the law, or by reason of its silence on this point. Closely related to this group are five States whose constitutions and statutes are silent on Bible reading, but whose courts have rendered favorable decisions. From a study of the State Laws we may gather that the "current practice" in the public schools in the United States is to have the Bible read at the opening of school without comment.

While it is an almost universal opinion that Bible reading does not in itself constitute religious instruction, yet the reverent tone of the teacher, and the attitude of respect which the pupils are required to assume conveys to the child a religious impression, and serves to emphasize the moral precepts read.

A study of the data further reveals that where a State Constitution or statute prohibits "religion," "religious instruction," or "religious exercise," in the public schools, it would seem that the Bible is generally understood to be prohibited, particularly if its use is to be made a part of the opening exercises.

Therefore it seems reasonable to conclude that reading or study of the Bible is considered to be religious training as distinguished from sectarian.

The fourth question of the questionnaire previously quoted asked the State Superintendents if they had any plan or plans which they were using in the schools, for the study of the Bible. Nineteen of the Superintendents responded. The plans in full are given in Appendix No. 1, and the following table gives a summary of the different regulations and the States that require them. For instance, of the nineteen States giving academic credit for Bible study only six do not demand any qualifications of their teachers; seven States have an organized Board of Control, but the nineteen States listed in the table give academic credit for outside Bible Study. This step on the part of the States seems to indicate that knowledge of Biblical literature and history is considered by them to be a legitimate objective of education.

TABULATED REGULATIONS OF THE STATES IN THE UNION THAT ARE GRANTING SCHOOL CREDIT FOR OUTSIDE BIBLE STUDY

	Colorado.	Indiana.	Iowa.	Kansas.	Kentucky.	Maine.	Maryland.	Michigan.	Mississippi.	Missouri.	Minnesota.	Montana.	Nebraska.	New York.	North Dakota.	Oregon.	South Dakota.	Virginia.	West Virginia.
Qualifications required of																			
Teachers . . . . .	Yes	No	Yes	Yes	Yes	Yes	No	Yes	No	Yes	No	Yes	Yes	Yes	Yes	No	No	Yes	Yes
Examination . . . . .	Yes	Yes	Yes	No	No	Yes	No	Yes	No	No	No	No	No	Yes	Yes	Yes	Yes	Yes	Yes
Inspection . . . . .	No	Yes	No	No	No	Yes	No	Yes	No	No	No	No	No	Yes	Yes	No	No	No	Yes
Equipment required . . . . .	Yes	No	Yes	No	No	Yes	No	No	No	Yes	No	Yes	No	Yes	Yes	No	No	No	Yes
Prescribed length of course. . . . .	Yes	No	Yes	No	No	Yes	No	No	No	No	No	No	No	Yes	Yes	No	Yes	Yes	Yes
Curriculum . . . . .	Yes	Yes	Yes	No	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Credit . . . . .	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Board of Control . . . . .	Yes	Yes	No	No	No	No	No	No	No	No	Yes	No	No	No	Yes	No	Yes	Yes	Yes

The other States not mentioned in this Table do not give school credit for outside Bible Study, and hence have no regulations.

## CHAPTER II

### PLANS OF INDIVIDUAL CITIES.

In the previous chapter we have seen how seven States require, and twenty-four States allow Bible reading in the public schools. Thus thirty-one States recognize that this much of religious (not sectarian) training is a legitimate function of the public schools.

In this chapter we shall see how some cities, recognizing the difficulty of providing religious instruction in the schools, and the inadequacy of such instruction when given, have arranged a plan by which it can be given under the supervision and direction of the various churches. The most notable one because it was among the first to provide religious instruction for the children of the public schools, was Gary, Indiana.

A study of the conditions at Gary made two things clear: (1) that the church must teach religion, and (2) that it must do it outside of the public schools, so the leaders of the churches, the public school administrators and teachers determined to solve the problem. Week-Day Schools were established about nine years ago and the work was carried on in church schools. But various difficulties were encountered and the work was abandoned by some of the churches. In the summer of 1917 a Board of Religious Education was organized. Each cooperating church was represented by its pastor, the Sunday School Superintendent, and two additional laymen; the result of their labors was the Gary Plan.

Believing that a study of the efforts made by Gary and other cities to provide adequate religious instruction would be illuminating and helpful, an outline of the Gary, the Van Wert plan, which followed the leadership of Gary, and the Batavia plan are given.



The data were obtained by writing for information to the school superintendent of the city mentioned. In most cases the letter was referred to the pastors of the churches cooperating in the movement, or to the secretary of the organization.

Plan of \_\_\_\_\_  
Gary, Indiana

PRINCIPLES:

1. That it is an inalienable right of childhood, and a necessity to its complete development, to have thorough and scientifically exact training in religion. Also that the training of the child in religion and morals is necessary for the safety and preservation of the state.
2. That the churches are responsible for the religious training of the children and that they should not attempt to shift that responsibility to any other institution. In Gary, no attempt is made to have any religious exercise of any kind in the public schools. In fact many of them think it quite undesirable. The public school teachers are not chosen because of their religious devoutness, nor because of their preparation to teach religion. Many of them are outstanding examples of the Christian life, but others are not, and for these to conduct religious exercises must necessarily create entirely wrong impressions in the mind of the child. On the contrary, the church would select its teachers for their fitness to teach religion, and from such a teacher a child should receive a true interpretation of religious life.
3. That the parent has a right to ask that time shall be set apart for the religious instruction of his child during the hours commonly devoted to educational purposes.  
If the instruction is given before or after school hours, or on a holiday, it will inevitable follow that the work will not be held in as high esteem in the child's mind as secular subjects. He cannot fail to conclude that if it were of equal importance it would be given equal claim on the best hours of his day. Hence in Gary, provision has been made for the holding of classes for religious instruction during the hours of the school day.
4. That the school authorities shall recognize this claim of religious education upon part of the child's regular school hours, and shall make provision whereby the child may receive such instruction. *Without the recognition of this principle by the public school authorities, week-day religious instruction cannot be given its due, or put on a par with secular education.*
5. That the providing of religious instruction for public school children is the responsibility of the entire Protestant Community.
6. That week-day religious instruction should be offered for public school children, thus completing the curriculum of subjects made available for them.

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7. That ideally the teaching should be done by salaried and trained teachers, who devote their whole time to the work.
8. That religious instruction should be given in the room provided by the churches rather than by the public schools. The liberty and well-being of humanity demands that Church and State shall be kept separate.
9. That in equipment, methods of teaching and educational standards, the religious instruction shall be at least equal to the secular.

### PURPOSE.

To fill a gap in American education by providing weekday religious instruction for the mass of Protestant children.

### CURRICULUM.

- a. The curriculum should include the Bible and all related religious and moral instruction and activities.
- b. The studies should be adapted both to the intellectual development and the peculiar religious needs of the child in each period of his development.
- c. The teaching should cover only such truth as is held in common by the Protestant churches.

### NUMBER OF RECITATIONS.

The ideal would be to provide as many recitations per week in religious education as is offered in other subjects in the public schools. Experience in religious education in Gary shows that two days per week are practicable and of very great value.

### PROGRAM.

- I. Within the individual church.
  1. Didactic and inspirational.
    - a. Sunday School.
    - b. Church attendance—Children's Church, etc.
    - c. Pastor's classes.
  2. Expressional.
    - a. Organized S. S. departments and classes, Endeavor, Leagues, etc.
    - b. Missionary and Charity work.
    - c. Children's Choirs.
    - d. Boy Scouts, Camp Fire Girls, etc.
- II. Cooperative efforts.
  1. Teacher Training classes.
  2. Parent Training Classes, and a Community Drive for religious training in the home.
  3. Week Day Classes for the instruction of Public School Children.
  4. Vacation Bible Schools.

## DAILY PROGRAM.

Each class is divided into four periods:

Worship—Five to Ten minutes.

Study Period—Five to seven minutes.

Lesson Period—Fifteen to Twenty-five minutes.

Expressional activity—eight to twelve minutes.

## STATISTICS.

Year	Initial Enrollment	Highest Total Enrollment	Centers
1917-18 .....	450	800	3
1918-19 .....	800	2100	7
1919-20 .....	1600	3100	8
1920-21 .....	2400	3700	10

## COURSE OF STUDY.

First Year Course—Abingdon Press, 150 Fifth Avenue, New York.

Second Year—Board of Religious Education, 700 Adams St., Gary, Indiana.

Gary has one modest building owned by the Board of Religious Education which was built and equipped for weekday religious instruction. It is the first of its kind in the country. It is an inexpensive structure simply furnished, yet in plan and equipment it is up to the Public School standard. It represents the ideal toward which we ought to be moving namely, church-school buildings owned by the Church and equipped for religious educational work.

The Gary experiments have demonstrated many other things that will be of value to other cities; (1) That week day religious schools are practicable; (2) The children will attend a good church school regularly and study as hard as in the public schools; (3) all religious bodies—Roman Catholic, Jewish, and the Protestant denominations will cooperate in a program of week day religious schools such as has been tried at Gary.

The Gary Public School plan is being introduced into several of the public schools of New York City. With the coming of this system New York has three different time schedules in its various schools.

1. The regular schedule. From 9 a. m. to 3 p. m. Religious instruction possible after 3 p. m.
2. The Ettinger Schedule. The Ettinger schedule has been described as a device to secure time for children in overcrowded schools by a schedule of interlocking hours so that Group "A" and "B" will alternate at various periods between 8.30 and 4.30. One group will come to school at 8.30 and remain until 2.30, the other group will come at 10.30 and remain until 4.30.
3. The Gary Schedule which provides six possible periods for religious instruction between 8.15 and 4.30.

In 1924 Gary was operating nine centers for religious instruction with a

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Faculty of fourteen teachers, eight full time, and six part time, and the enrollment was 4500.

VAN WERT, OHIO.

### PAST AND PRESENT.

Work began in 1918 in first six grades of the public school on elective basis. Slow but steady growth for five years. Classes held in near-by churches or vacant school rooms in school buildings. Advance step taken in this the sixth year. Teaching done in school room with privilege of being excused if parents object. Work being now offered to seventh and eighth grades, making system complete to high school.

### COOPERATION.

#### A. Churches.

Ten churches cooperate in carrying out this community project. Not a single case of friction to date. Churches plan together and each accepts its share of responsibility in a splendid way. Nothing secular taught.

#### B. Public School.

Have always had sympathetic and encouraging cooperation on part of superintendent and teachers. During the past summer the Public School board voted to recognize the wish of the majority of the citizens by allowing the teaching to be done this year in the school room.

### ORGANIZATION.

The work is carried on through a Board of Religious Education composed of the pastor and two members from each cooperating church and six people chosen at large. This makes a Board of thirty-six members. The executive committee is composed of the president, vice-president, secretary, treasurer, and six other selected from the Board.

### FINANCIAL PLAN.

The cooperating churches have agreed to support the work on a percentage basis according to their ability. This ranges from 2% to 30% of the budget. The cost for the first five years was \$2.50 per pupil. The budget for 1923-24 is \$2700 which is about \$2.25 per pupil. It is less this year because of the fact that the teaching is done in the schoolrooms, thus eliminating cost of janitor service, heat and light of churches used. Money formerly spent in this way now goes for added help in teaching and the extension of the work into the seventh and eighth grades.

### ENROLLMENT AND STATISTICS.

<i>Year</i>	<i>Pupils</i>	<i>Percentage of first 6 grades</i>
1918 .....	775	81%
1919 .....	850	86%
1920 .....	827	82%
1921 .....	915	88%
1922 .....	925	88%
1923 .....	1020	95%

In addition to the 1020 of the first six grades, this year we have 160 of the seventh and eighth grades taking the work, making a total of 1180 pupils.

The average percentage of attendance on the monthly enrollment for last year was 92%.

In 1918 the classes reached 90 pupils in *no* Sunday School.

In 1921 this number was reduced to 53.

In 1922 it was reduced to 55.

**TIME AND PLACE.**

**A. Time.**

School time is used for classes. Each class get two half-hour lessons per week. The schedule is arranged for the teachers; for any special teacher in the public schools.

**B. Place.**

After very careful investigation of the legality of the action, the Board of Religious Education asked the Public School Board in the summer of 1923 to allow the teaching to be done in the schoolroom. This was granted. Request was based on the wish of the majority of the patrons. According to the laws of Ohio, the question of the Bible in the public schools rests with the vote of the *local board of Education*.

**TEACHERS.**

The teaching force is composed of the director of the work and two local women who are employed for part time. The local helpers are paid at the rate of \$1.25 each teaching hour.

**CURRICULUM.**

The first six grades are using the Gary leaflets for their course of study. Information and samples may be had from the publishers, The Abingdom Press, 150 Fifth Avenue, New York.

The seventh and eighth grades studied "A Travel Book for Juniors" by Hanson (adapted) for the first half of the year. The second half they studied the "Life of Paul of Tarsus" published by the Chicago University Press (Atkinson).

**ADVANTAGES OF THE PLAN OF 1923-1924.**

A larger percent of pupils take the work under this year's plan. Only 49 out of 1069 of first six grades asked to retire from the room. These were Catholics, and German Lutheran pupils. Some rooms all take the work; others one, two or a few more leave the room. In cases where some pupils leave the room the public school teacher goes with them. It is easier to provide a place for the few who leave than to provide a properly equipped room for the many who elect the work. Under this plan the majority rule. Schoolrooms are better equipped for work than most churches. There is no loss of time in going and coming from class and no exposure to weather for the pupils. It solves almost all cases of discipline. It is far easier for the teachers. It gives an opportunity for more correlation with

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public school work. It puts the work on a real educational basis without the loss of the religious atmosphere. The latter is largely created by the teacher, and she has a better chance to do this where she has proper equipment. Hence the present plan works for larger numbers and at the same time for greater efficiency.

**BATAVIA.**

Briefly stated the Batavia plan consists in allowing the children to go to whatever church they choose for a quarter of a day each week for religious instruction. There is no compulsion. Those children who do not go to the church remain in school and spend the time in supervised study and in project work.

**HISTORY OF THE MOVEMENT.**

Shortly before the United States entered the war the Board of Education of Batavia was waited upon by a delegation of ministers. These ministers requested the Board to dismiss the pupils for religious instruction for an hour and a quarter each week. The war stopped the movement, but in 1919 the work was started in earnest. Each child was handed a card which read as follows:

To the Superintendent of Schools:

Please permit my child ..... to attend the Church indicated by (x) below for one hour each week.

- |   |   |
|---|---|
| <input type="checkbox"/> Brethren                   | <input type="checkbox"/> Bethany Swedish Lutheran                 |
| <input type="checkbox"/> Holy Cross, Roman Catholic | <input type="checkbox"/> Swedish Methodist Episcopal              |
| <input type="checkbox"/> Congregational             | (to attend First Methodist Episcopal)                             |
| <input type="checkbox"/> Episcopal                  | <input type="checkbox"/> Swedish Evangelist Mission               |
| <input type="checkbox"/> First Methodist Episcopal  | <input type="checkbox"/> German Evangelical                       |
| <input type="checkbox"/> Immanuel Herman Lutheran   | <input type="checkbox"/> Study hour in case no church is selected |
| <input type="checkbox"/> Baptist                    |   |

The following statement appeared on the reverse of the card:

To the Parents:

In accordance with the Batavia Plan for Week Day Religious instruction pupils in the elementary schools, on application of parents made on the other side of the card, will be permitted for one hour on Thursday to attend church for religious instruction. If the privilege is abused for truancy or otherwise, it will be withdrawn. Pupils who remain in school will have a study hour.

....., Superintendent.

The card was taken home, signed by the parent and returned to the teacher. It was made very clear to each child that if his parents did not want him to go to any church he could remain in school. After the teacher received all the cards she mailed the pastor of each church a list of students who were to report at his church on the following Thursday.

She kept the cards on file in her desk as evidence that the parents were authorizing the excusing of the children. During the first year we enrolled 86% of the grade children in weekday religious instruction. All the churches in the town except one (Christian Science) were taking part in the work.

**OPPOSITION.**

One morning the County Superintendent of Schools walked into the office with a communication from the State's attorney who had been visited by a delegation of people from Batavia. These people held that the movement was illegal. The State's Attorney assured them that he would investigate the matter and give them his decision. We gave a full description of the plan to the State's Attorney showing him that the schools were not grading this religious instruction, that it was not a part of our school curriculum, and that we were simply excusing the children at the request of the parents, just as we would excuse a child for work, or to go on an errand, or for any other good reason. The State's Attorney after receiving all the information ruled that we were entirely within the law, and we heard nothing further from the opposition.

The second year the enrollment was increased to 90%.

We have been asked about the kind of religious instruction the children are getting in the churches. This is a vital question and the ultimate success of week-day religious instruction will doubtless depend on the way the churches handle the matter. The curriculum varies considerably in the various churches. The Catholics give a great deal of Church History and Church Doctrine, as do also the Episcopalians. The Lutherans deal with their Catechism and Bible teaching. The Evangelical Methodists and Swedish Methodists and the Brethren Church are using the Gary Plan. The Congregational and Baptist groups have their own printed course. The Christian Church and the Swedish Mission are making a specialty of the Old Testament. We have not visited all of the churches, and we do not know just how well the work is being adapted to the age and needs of the child. We feel there is probably room for improvement in this regard since many of the teachers have not recently made a study of methods of teaching and of child psychology.

**ADVANTAGES OF THIS PLAN.**

The boy looks upon Sunday School as a form of leisure occupation, a sort of pleasant pastime. He has not taken Sunday School seriously. This week day religious instruction coming during school hours appeals to the child as a business proposition. He expects to put some study upon this work, the same as he does upon his school work. He receives credit for the work on a report card issued by the church. He is marked on deportment and on industry, just as he is in school. He goes to church in his school clothes and is not on dress parade at all. The pastors and teachers who are in charge take the work more seriously than they do the Sunday School. This

34      *The Status of Religious Instruction for Children*

feature of focusing the eyes of the pastor on the children of his church is a strong argument for the movement.

Is the movement worth while? We feel that it is; there is an increased interest among the pupils in religious work and the possibilities of this plan are large. The methods followed by the churches in recent years has been to neglect the young and allow them to drift away from the Church and then try to win them back by revival meetings. This plan has failed miserably. If by our plan, or some better plan of week-day instruction we can keep the children in the Church, we shall not need the revival meeting to bring them back.

**TIME.**

The first and second grades go from nine o'clock till recess, the third and fourth grades from recess till noon, the fifth and sixth grades from afternoon recess till four o'clock. This is the schedule for every Thursday.

**SUMMARY.**

One might infer that the ease with which the Gary plan was put into execution was due largely to the system under which the Gary schools are run, but by means of different time schedules the New York movement of week-day Church schools seems to be achieving gratifying results, thus showing that its success does not depend on school organization.

These plans appear to avoid all the difficulties raised by the civil laws of the States or the Constitutions in that no instruction is given in the schools, no school funds are used for the purpose, and no compulsion is exercised over the child except by request of the parent. Although there are still many serious problems to be solved and many difficulties to be overcome, the experimental stage seems to have been passed, and the statistics furnished by Gary and the other cities show that week-day religious instruction is possible, and that all the religious denominations are perfectly willing to cooperate in a program of week-day religious schools such as have been tried at Gary and other places.



## PART II.

### CHAPTER I.

#### SUNDAY SCHOOLS—THEIR REQUIREMENTS AND LIMITATIONS.

In the previous chapters we have seen how impossible it is under existing conditions to introduce religious education into the curriculum of the public schools. To supply this want is the work that the Sunday Schools have attempted.

The first Protestant Sunday School was started in 1780 in the city of Gloucester, England, by Robert Raikes. His purpose was to give destitute children the rudiments of an elementary education and the schools were conducted separately and independently of the churches.\*

Sunday Schools were established in the colonies at an early date for the purpose of teaching the Scriptures and Catechism, but the real Sunday School movement did not originate until much later.

The first permanent Association for promoting Sunday instruction was "The First Day or Sunday School Society," organized at Philadelphia in 1791. The purpose of the society was "to give religious instruction to the poor children on the Sabbath, and especially to those who do not attend the regular church service."† These first Sunday Schools not only gave religious instruction, but they combined the teaching of secular subjects, as is indicated by the following quotation stating the purpose of the Sunday School Union in 1824: "For a time this Society continued secular instruction. It published suitable reading books, and furnished primers, spellers, testaments, and hymn books to needy Sunday Schools at a reasonable rate, but

\* Monroe, Paul, "Cyclopedia of Education," Macmillan, 1917, vol. v, p. 452.

† *Ibid.*

it has gradually come to confine itself to the publication of religious literature, and the encouragement of religious instruction. In fact, after the first quarter of the nineteenth century the prevailing tendency in the Sunday Schools of the United States was to substitute voluntary teachers and purely religious training for the system of Raikes. The growth of free education everywhere in America has gradually rendered secular instruction on Sunday unnecessary." \*

The number of Sunday Schools increased rapidly, and at present national and international conventions are being held triennially, and every effort is being made to make the Sunday Schools throughout the world valuable and efficient.

Those in charge of the Sunday Schools have come to realize that the rich material with which they are dealing must be presented to the child as he is able to receive it, hence both pupil and lesson must be graded so as to adapt the truth to the constantly enlarging mental horizon of the child. To meet these requirements a graded curriculum for Sunday Schools has been prepared by various denominations.

This in turn demanded that the method employed in teaching should be in accordance with the findings of pedagogical science. The Sunday School must not deal in a sphere which is independent of the laws which govern mind-awakening in every other.

Sunday School teachers should be of superior character and ability, and as thoroughly trained as possible in a knowledge of children's needs, capacities and responsibilities, and how to meet them; of religion itself—the subject matter of instruction—and pedagogical methods of teaching. They should be under expert direction, for if the public demands such thorough training for teaching the secular branches, why should it be expected to entrust the moral and religious education of its youth to those who have made no preparation for the discharge of such an important function?

The most dangerous tendency, however, is attempting to do too much in the over-organized Sunday School with its compli-

\* Graves, F. P., "A History of Education," Macmillan, 1914, vol. iii, p. 49.

cated curriculum and multiplicity of aims. Besides, it must be borne in mind that the Sunday School was not supposed by its founder to be the sole factor in the religious education of the young. To place this responsibility upon the Sunday School is in the highest degree unfair and unreasonable.

In an article on Religious Instruction, Dr. Nicholas M. Butler asserts that the agencies for religious teaching are "the family, the Church, and in particular, the special school, the Sunday School, maintained by the Church for the purpose of religious training. The Sunday School is in this way brought into a position of great prominence, for it is, in fact, a necessary part of the whole educational machinery of our time." \*

The second agency for religious teaching mentioned by Dr. Butler, is the home. But the home training of children in religion and morality is generally neglected and defective; parents do not know how, or do not take the necessary time and trouble to give their children this education. Many expect the Sunday School to supply this instruction, as they expect the Public School to ground the children in all other branches.

The following table gives the counties of Pennsylvania, the number of Sunday Schools in each county, the scholars, the teachers and officers, and the total enrollment, including the Cradle Roll and the Home Department.

\* Butler, Dr. Nicholas M., *Educational Review*, vol. xviii, p. 428.

## SABBATH SCHOOL ASSOCIATION STATISTICS, 1923-1924

Counties	Total No. of Schools	Scholars not including C. R. & H. D.	Teachers and Officers	Total Enrollment including Cradle Roll and Home Department
Adams . . . . .	81	10,465	1,179	13,687
Allegheny . . . . .	849	174,734	17,228	225,992
Armstrong . . . . .	178	19,804	2,056	26,093
Beaver * . . . . .	158	21,950	2,283	28,910
Bedford . . . . .	169	12,676	1,526	16,418
Berks . . . . .	246	48,147	5,674	63,950
Blair . . . . .	183	35,198	3,647	46,394
Bradford . . . . .	116	8,629	1,164	12,038
Bucks . . . . .	154	14,383	1,653	19,235
Butler . . . . .	160	19,144	1,902	24,809
Cambria . . . . .	165	30,519	2,825	40,348
Cameron . . . . .	17	1,193	139	1,588
Carbon . . . . .	90	13,528	1,415	17,696
Center . . . . .	102	11,535	1,312	14,881
Chester . . . . .	237	22,645	2,398	30,070
Clarion . . . . .	113	9,843	1,336	13,015
Clearfield . . . . .	220	24,893	2,568	32,387
Clinton . . . . .	68	8,221	844	10,683
Columbia . . . . .	115	12,380	1,390	16,155
Crawford . . . . .	119	12,651	1,561	16,902
Cumberland . . . . .	141	21,638	2,499	28,506
Dauphin . . . . .	225	49,743	4,772	62,938
Delaware . . . . .	180	26,237	2,867	34,744
Elk . . . . .	61	4,933	530	6,755
Erie . . . . .	147	22,081	2,397	29,321
Fayette . . . . .	300	34,240	2,705	44,131
Forest . . . . .	26	1,452	212	1,985
Franklin . . . . .	160	22,365	2,412	28,755
Fulton † . . . . .	46	2,876	333	3,624
Greene . . . . .	90	8,233	806	10,495
Huntingdon . . . . .	126	13,407	1,536	17,311
Indiana . . . . .	188	18,209	2,069	25,113
Jefferson . . . . .	119	16,012	1,514	20,734
Juniata . . . . .	56	4,067	455	5,116
Lackawanna . . . . .	169	29,405	3,159	38,739
Lancaster . . . . .	358	57,004	6,661	74,370
Lawrence . . . . .	128	19,848	2,042	26,632
Lebanon . . . . .	125	21,529	2,122	27,835
Lehigh † . . . . .	176	37,185	3,053	47,842
Luzerne . . . . .	278	47,025	5,169	62,222
Lycoming . . . . .	176	25,784	2,867	33,925
McKean . . . . .	69	7,710	857	10,401
Mercer . . . . .	129	20,704	1,927	27,642
Mifflin . . . . .	59	9,256	952	12,003
Monroe . . . . .	66	6,758	861	9,477
Montgomery . . . . .	270	35,489	3,847	47,023

SABBATH SCHOOL ASSOCIATION STATISTICS—Continued

Counties	Total No. of Schools	Scholars not including C. R. & H. D.	Teachers and Officers	Total Enrollment including Cradle Roll and Home Department
Montour † . . . . .	28	3,091	373	3,954
Northampton . . . . .	201	34,996	4,146	46,496
Northumberland † . . . . .	161	27,011	2,829	35,047
Perry . . . . .	98	8,305	1,316	10,742
Philadelphia . . . . .	716	257,216	19,759	323,085
Pike . . . . .	8	604	77	807
Potter . . . . .	43	3,135	384	4,112
Schuylkill . . . . .	265	37,867	4,092	49,605
Snyder . . . . .	71	7,008	824	8,899
Somerset . . . . .	197	22,940	2,216	29,499
Sullivan . . . . .	33	1,883	251	1,875
Susquehanna . . . . .	61	4,218	670	5,796
Tioga . . . . .	106	6,639	1,070	9,430
Union . . . . .	59	6,585	783	8,441
Venango * . . . . .	122	15,202	1,474	19,757
Warren . . . . .	94	7,913	965	10,781
Washington † . . . . .	230	35,543	2,673	44,777
Wayne . . . . .	72	5,128	680	6,845
Westmoreland . . . . .	319	49,117	4,853	66,011
Wyoming * . . . . .	42	3,127	433	4,131
York . . . . .	309	60,841	5,715	75,545
	10,543	1,673,597	168,357	2,174,471

\* Statistics came in too late. 1922-23 statistics used.

† Counties that did not send fresh statistics to the State Office. Old statistics used.

RECAPITULATION

Total Schools reported . . . . .	10,643
Total Officers and Teachers . . . . .	168,357
Total Pupils . . . . .	1,673,597
Total Enrollment . . . . .	2,174,471
Population in Pennsylvania . . . . .	8,720,159

The above statistics were obtained from the "Pennsylvania State Sabbath School Association," 1925.

The total enrollment seems pitifully small in comparison with the total population of Pennsylvania. However, it must be borne in mind that the number represents only the Protestant enrollment; the Jewish and Catholics are not considered, as they have their own organizations for the training of their young people.

## CHAPTER II.

### THE WEEK-DAY CHURCH SCHOOL.

Since the school and the home are not able to fulfill adequately their share of religious training, the duty devolves on the Church. But we have already noted how difficult or even impossible it is in the fifty-two Sundays of the year to provide this training. Hence the origin of the recent movement for the closing of the public schools on some afternoon in the week, so that opportunity be given for a weekly session of sufficient length, devoted to the religious education of the young.

At a meeting of the Inter-church Conference held in Carnegie Hall, New York, November, 1905, at which twenty-nine Protestant Churches of America were represented, one of the papers treated the question of Week-Day Religious Instruction. Its main proposition was favorably received, and the conference put itself on record as follows:

*“Resolved, That in the need of more systematic education in religion, we recommend for the favorable consideration of the Public School authorities of the country, the proposal to allow the children to absent themselves without detriment from the Public Schools on Wednesday or some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.”*

On the 30th of January, 1906, in connection with the 10th Annual Meeting of the Federation of Churches of New York, this subject was debated, and after an animated discussion, a committee was appointed to make arrangements for further consideration of the question at a subsequent meeting. At this second meeting held April 30, addresses in favor of the movement were delivered by Rabbi Mendes, Rev. Father McMillan,

Bishop Greer, Dr. Henry M. Sanders, Dr. Frank Mason North, and Dr. Henry A. Stinson, representing respectively the Jewish, Roman Catholic, Protestant-Episcopal, Baptist, Methodist, Episcopal, and Congregational committees. A letter from the Hon. Charles A. Schieren, of the Lutheran Church, also endorsed the proposed plan.\*

The reasons advanced for week-day classes in religious education are :

- 1—The insufficient time at present possible for religious education, and the needs of more frequent contacts.
- 2—The need for stronger and more adequate work than is now being done in most of our Sunday Schools.
- 3—The opportunity for types of experience necessary to the child's fullest religious development.
- 4—It is found that making the time for religious nurture parallel the public school sessions, with attendance recorded by the public school, increases the importance of the study of religion in the mind of the child.
- 5—The close comparison that is thus invited between the method of religious education and that of the public schools is found to be a healthful stimulus to the former.†

Notwithstanding the reasons advanced for this plan, the movement does not seem to have reached the stage at which we can expect school boards to give it serious consideration. In Pennsylvania the explanation given by the Deputy Attorney General, of the State Law regarding the legality of school boards in excusing pupils for attendance at denominational schools to receive religious instruction, led the late State Superintendent, J. George Becht, to issue the following decision :

\* Wenner, George U., "Religious Education and the Public School," Macmillan, New York, 1917, p. 4.

† Congregational Education Society, "Week-Day Religious Education," Boston, Mass., 1922, p. 4.

(Aug. 1924)

Commonwealth of Pennsylvania  
DEPARTMENT OF PUBLIC INSTRUCTION  
Harrisburg

THE PUBLIC SCHOOLS AND RELIGIOUS EDUCATION

The Department of Justice has recently ruled "that the Board of Directors of a school district has not the right to excuse pupils who are between the ages of eight and sixteen years during legal school hours for the purpose of attending denominational schools to receive religious instruction."

The basis for the opinion is found largely in the following excerpt:

"By excusing pupils at stated periods during legal school hours to attend denominational schools for the purpose of receiving religious instruction, another question is presented. If this plan should be adopted pupils would attend schools over which the Public School authorities have no supervision and the teachers in which are in no way answerable to such authorities. Notwithstanding this the school authorities would be responsible for the attendance of pupils at such schools during the school hours. This would bring sectarian religious instruction definitely into the Public School system and make the machinery of the Public Schools, particularly the Compulsory School Attendance Law, available to enforce attendance at denominational schools."

This opinion clearly makes it illegal to excuse pupils on school time to attend schools of religious instruction.

If a board of school directors, however, desires to meet a community demand for week-day religious instruction, such board has authority, in our judgment, in accordance with Section 1605 of the Code, to fix the legal school hours on one day of the week so as to close the school day *for all pupils* a period earlier than on the other four days. This makes it possible for pupils, so far as their parents may desire, to secure religious instruction in the church of their choice.

July, 1924.

(signed) J. GEORGE BECHT.

*Copy*

DEPARTMENT OF JUSTICE  
Harrisburg, Penna.

May 7, 1924.

Hon. George Becht,  
Superintendent of Public Instruction,  
Harrisburg, Penna.

Sir:

This Department is in receipt of your communication containing the following inquiry:



“May the board of school directors of a school district excuse pupils at stated periods during legal school hours, to attend denominational schools for the purpose of receiving religious instruction?”

Every child between the ages of eight and sixteen years having a legal residence in this Commonwealth is required to attend a day school in which common English branches are taught in the English language and the attendance must be continuous through the entire term. Parents, guardians, or other persons having control of any child or children between such ages must send them to such a school.

The School Code, in Section 1414, provides:

“Every child having a legal residence in this Commonwealth, as herein provided, between the ages of eight and sixteen years, is required to attend a day school in which the common English branches provided for in this act are taught in the English language; and every parent, guardian, or other person, in this Commonwealth, having control or charge of any child or children, between the ages of eight and sixteen years, is required to send such child or children to a day school in which the common English branches are taught in the English language; and such child or children shall attend such school continuously through the entire term, during which the public elementary schools in their respective districts shall be in session.”

The hours during which children shall attend school are also fixed by the School Code unless otherwise determined by the board of school directors. This is provided for in Section 1605, which is as follows:

“The board of school directors of each school district shall fix the date of the beginning of the school term, and, unless otherwise determined by the board, the daily session of school shall open at nine ante meridian and close at four post meridian, with an intermission of one hour at noon, and an intermission of fifteen minutes in the forenoon and in the afternoon.”

The directors may change the school hours, the hours during which pupils must be in attendance. They may determine that the session of school on one day in each week shall open at eight ante meridian and close at three post meridian, with the proper intermissions, and thus give an opportunity to attend the school or church of their choice after legal school hours and secure religious instruction. This can be done by the directors exercising the right given them in the Code, for Section 1605 clearly gives the board of school directors power to determine school hours. In fixing the school hours, however, directors must not be unmindful of the fact that the law contemplates a certain number of hours which must be set aside for school sessions and these hours dare not be shortened. If the school session is changed by beginning an hour earlier and dismissing an hour earlier one day in each week and in the hour after dismissal pupils attend denominational

schools for the purpose of receiving religious instruction, the public school officials are relieved of all responsibility in connection with the attendance of the pupils at such denominational school.

By excusing pupils at stated periods during legal school hours to attend denominational schools for the purpose of receiving religious instruction, another question is presented. If this plan should be adopted pupils would attend schools over which the public school authorities have no supervision and the teachers in which are in no way answerable to such authorities. Notwithstanding this the school authorities would be responsible for the attendance of pupils at such schools during school hours. This would bring sectarian religious instruction definitely into the public schools, particularly the Compulsory School Attendance Law, available to enforce attendance at denominational schools.

Sectarian religious instruction would become in effect an additional elective subject offered to pupils attending the public schools. When a pupil has elected a subject the responsibility of the public school system to enforce the Compulsory Attendance Law by keeping official records of attendance is no less operative than in the case of all required subjects. The Compulsory Attendance Law operates during the entire period of time in which the schools are required to be kept open, and if public school pupils are excused during legal school hours to attend sectarian religious schools official record of such attendance must be kept by the proper teachers and unexcused absence therefrom reported to local and state officers for action as in the case of non-attendance upon regular public school subjects. How can this be accomplished when, as was said before, the school authorities have no supervision or control over the schools imparting religious instruction?

Another serious question arises. If the pupils of public schools are excused during legal school hours to attend sectarian or denominational schools they must, and under the Compulsory Attendance Law can be compelled to attend such schools, and it would be the duty of the school authorities to see that the law is enforced. This might conflict with the Constitution of the State for in Article I, section 3 it is provided:

“No man can of right be compelled to attend, erect, or support any place of worship.”

Under Section 404 of the School Code:

“The board of school directors . . . may adopt and enforce such reasonable rules and regulations as it may deem necessary and proper regarding the management of its school affairs.”

Such rules and regulations, however, must not conflict with the law as it is written, and the law fixes school hours unless otherwise fixed by the directors, but whether such hours have been fixed by law or by the board of school directors, the attendance of pupils must be continuous during such hours.

The School Code provides for compulsory education of children at school, and the only exemptions from such attendance are provided by Section 1413 for blind, deaf, or mentally deficient children; by Section 1415 for children

on account of mental, physical, or other urgent reasons; by Section 1416 for children regularly employed in useful and lawful employment or services during the time the public schools are in session. But to sanction the invasion of the requirements of this law by permitting pupils during legal school hours to leave the public schools and go to such sectarian or denominational schools as they may select,—schools in no way controlled by the public school authorities, would be to take from such authorities the power granted them by the Act to compel attendance and which would tend to confusion, and perhaps to destruction of the system.

To sum up briefly, if the directors of a school district may order that one hour out of the six required by the Code to be devoted to instruction in the prescribed branches of education, which excludes religious instruction, they may do indirectly what they can not do directly.

In other words they can make part of a public school education denominational or sectarian religious training, therein forbidden.

I am of the opinion and therefore advise you that the board of directors of a school district have not the right to excuse pupils who are between the ages of eight and sixteen years during legal school hours for the purpose of attending denominational schools to receive religious instruction.

Very truly yours,

DEPARTMENT OF JUSTICE.

By (signed) J. W. BROWN,  
Deputy Attorney General.

JWB/CBH

WEEK-DAY RELIGIOUS EDUCATION.

Legal Status, September 1924.

To ascertain the legal status of Week-Day Religious Education in the United States, a communication was addressed to the State Department of Education of each State requesting information on the subject as well as a copy of the State Law on the subject. In the meantime, Dr. Thomas Young, Director of the Week-Day and Vacation Sessions of Church Schools, of the Baptist Publication Society, who had collected and organized the same material, kindly allowed me to make use of his findings. The combined results are given below.

The material is organized under four headings: 1—The Present State Law; 2—States in which the use of Released Time for Week-Day Religious Education is practised; 3—States in which Released Time has been used, but which has been withdrawn owing to adverse Court decisions; 4—Proposed Legislation Con-

cerned Released Time for Week-Day Religious Instruction in the coming legislatures. This is followed by a table giving a general summary of the Legal Status of Week-Day Religious Education in the United States.

I.

PRESENT STATE LAWS.

SOUTH DAKOTA. Eighteenth Session, Legislative Assembly, 1923.

Senate Bill No. 182.

(1) Provided further that a child may on application of his parents or guardian be excused from school for one hour per week, for the purpose of taking and receiving religious instruction, conducted by some church or association of churches, or any Sunday School Association incorporated under the laws of the State, or any auxiliary thereof, said time when pertaining to schools in open country may be used cumulatively each separate month as local circumstances may require.

Note: The County Superintendent of Schools in Common School Districts and the Board of Education in Consolidated and Independent School Districts shall decide at what hour pupils may be thus excused, and in no event shall such instruction be given in whole or in part at public expense.

MINNESOTA.

Bill 3979 (1923).

Amended by providing additional grounds for excusing children for limited periods.

Be it enacted by the Legislature of the State of Minnesota: (Additional reason for excuse from sessions).

That it is the wish of such parent, guardian, or other person having control of any child, that he attend for a period or periods not exceeding in the aggregate three hours in any week, a school of religious instruction, conducted and maintained by some church or association of churches, or any Sunday School Association incorporated under the laws of this State, or any auxiliary thereof, such school to be conducted and maintained in a place other than a public school building, and in no event, in whole or in part, at public expense; provided that no child shall be excused under this section while attending upon instruction, according to the ordinance of some church, under and pursuant to Section 4 of this Act.

IOWA. Law as it appears in the 1924 Code.

The board may, by resolution, require attendance for the entire time (24 consecutive school weeks) when the schools are in session in any school year.

In lieu of such attendance such child may attend upon equivalent instruction by a competent teacher elsewhere than at school.

Section 4411. Who may be excused.

Paragraph 4. While attending religious services or receiving religious instructions.

II.

STATES IN WHICH THE USE OF RELEASED TIME  
FOR WEEK-DAY RELIGIOUS EDUCATION IS PRACTISED.

NEW YORK.

Dr. Charles F. Wheelock, assistant commissioner for secondary education, says under date of October, 1920: "No central body, such as the Board of Regents, has authorized local school boards in the state to dismiss children for two hours per week for religious education in the church of their choice, nor has the Board of Regents forbidden this; the fact being that the state educational law gives local school boards the power to fix the curriculum, and this matter of excusing pupils for religious education is therefore entirely within the province of the local board."

SPRINGFIELD, ILL., September, 1920.

"The state superintendent of instruction, commenting upon Week-day religious instruction, points out that there is no illegality about the program. Beyond the state requirement that physiology and hygiene be taught every child, each community is charged with the responsibility of determining its own course of study. State Superintendent Blair states that there are no definite hours of instruction required by law. In this also the community fixes its own hours of instruction. It has the right of permitting children to go to classes in religion if the parents so desire. The decision is one for the parents to make in each individual case after the Board of Education has granted permission."

CONNECTICUT, September, 1924.

"Each School Board, a law unto itself and may vote released time if they wish."

OHIO, September, 1924.

"Constitution provides for religious instruction. Matter of released time rests with school boards who have wide discretionary powers."

OREGON, September, 1924.

"In Oregon there has appeared to be no constitutional or statutory obstacle. They have had for some time the custom of crediting Bible study as an elective outside study by High School students. Recently at the request of Mr. J. A. Churchill, the state superintendent of public instruction, the denomination specialists in religious education began the task of outlining a minimum curriculum to be observed by week-day schools which might be conducted at times paralleling the public school sessions. Mr. A. F. Bittner, who has been writing the course, has been mathematics instructor in Jefferson High School, and for the past two years engaged as director

of religious education in Westminster Presbyterian Church. When I talked with him he had practically completed and was about to take to Superintendent Churchill an outline covering lessons for children of grades one to eight, inclusive, two lessons per week for not less than 34 weeks. Six west side Portland churches will open on the 22nd inst., their week-day schools to follow this course. They have underwritten a budget of \$3400 for the nine months course. The children will be released from public school at times to be arranged by mutual conference. The school authorities are cooperating very willingly. The churches have for this purpose constituted themselves as the West Side Board of Religious Education. They will pay their teachers from one to three dollars per hour. Their superintendent is a Miss Parrett, a graduate of Williamette University, '20, and of Teachers' College, Columbia University. One of the women's clubs, the Lavender Club, is seeking to get the Portland School Board to inaugurate daily morning Bible reading in all school rooms."

From report of  
 REV. H. I. CHATTERTON,  
 Executive Secretary Seattle Council of Churches.

CALIFORNIA, September, 1924.

"I had an interview with the Attorney General of California, who recently gave his opinion in reply to a letter from Hon. Will C. Wood, superintendent of Public Instruction, that under the California Constitution children could not be legally permitted to attend Week-day Church Schools upon the plan which obtains in a number of states. An alternative arrangement has been discovered, however, which by requiring all pupils to attend the public schools for the *minimum* hours required by law, permits children thereafter to attend school or be excused in accordance with written request of their parents. This plan practically amounts to this, that children may (1) attend church school; (2) go to their homes; (3) remain in public school for such instruction as may be provided. The committee which called on the attorney general included Protestant representatives, Archbishop Hanna of the Roman Catholic Diocese, and a Jewish rabbi."

From report of  
 REV. H. I. CHATTERTON,  
 Executive Secretary Seattle Council of Churches.

### III.

STATES IN WHICH RELEASED TIME HAS BEEN USED BUT  
 WHERE ADVERSE OR UNSATISFACTORY DECISIONS HAVE BEEN  
 HANDED DOWN.

NEW JERSEY.

PENNSYLVANIA.

IV.  
PROPOSED LEGISLATION  
CONCERNING RELEASED TIME FOR  
WEEK-DAY RELIGIOUS INSTRUCTION  
LEGISLATURES 1925.

CALIFORNIA.

1. a. "The board of education of any city, or city and county or the board of trustees of any school district shall, upon the written request of parents or guardians, excuse his or her child for 60 to 180 minutes in any week to permit such child to attend week-day schools giving instruction in religion. Said child may be excused at any hour of the day designated by the school authorities, provided, that such child so excused shall be held accountable for all work prescribed for his class and shall be present at all recitations of his class in the public school."

IDAHO.

"Be it enacted by the Legislature of the State of Idaho:

Section 1. That Section 1046 of the Compiled Statutes of Idaho be, and, the same is hereby amended to read as follows: Section 1046 (668) Sectarian and Partisan Instruction Forbidden. No books, papers, tracts or documents of a political, sectarian, or denominational character shall be used or introduced in any school established under the provisions of this chapter, and any and every political, sectarian, or denominational doctrine is hereby expressly forbidden to be taught therein; nor shall any teacher or any district receive any of the Public School moneys in which the schools have not been taught in accordance with the provisions of this chapter."

Provided, that a child may on application of his parent or guardian be excused from school for one (or more) hours per week for the purpose of taking and receiving religious instruction conducted by some church or association of churches or any Sunday School Association incorporated under the laws of the State or any auxiliary thereof. The County Superintendent of schools in common Districts and Board of Trustees of Independent School Districts shall decide at what hour scholars may be thus excused, and in no event shall such instruction be given in whole or in part at public expense.

Provided, further, that such religious instruction shall not be given by any teacher employed in any public school of the state nor shall the public school buildings or property be used for the purpose of giving such religious instruction during school hours.

NORTH DAKOTA.

Section 1. AMENDMENT. No change.

Section 1342 School Age. Who Exempt from Compulsory Attendance. That any parent, guardian, or other person having control of any child or children of compulsory school age, may desire that such child or children attend, for a period or periods of not less than one hour nor in the aggregate more than three hours in each week a school for religious in-

struction conducted and maintained by some religious organization, but not at public expense.

WASHINGTON.

The new matter is, in accordance with legislative practice, indicated by underscoring.

“No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or support of any religious establishment; Provided however, that this article shall not be so construed as to forbid the employment by the state of a chaplain for the state penitentiary, and for such of the state reformatories and asylums, and for the military forces of the state, as in the discretion of the legislature may seem justified: Provided further, that this article shall not be so construed as to exclude the English Bible from the Public Schools nor to forbid the giving of credits to students in the Public Schools and state educational institutional institutions for Bible and other religious studies pursued without expense to the state.” OR ELSE THE FOLLOWING:

“Provided, further, that this article shall not be so construed as to forbid such legislation relative to the use of the Bible in the Public Schools and state educational institutions as in the discretion of the legislature may seem justified.”

LEGAL STATUS WEEK-DAY CHURCH SCHOOLS IN U. S. A.

State	Legislature meets ODD or EVEN YR.	LAW and Amt. TIME ALLOWED	Legis. PEND- ING & Time asked for	Released Time PER- Mitted	Released Time WITH- DRAWN	Legis. DEFEATED and year
South Dakota	O.	1 hour				
Minnesota . .	O.	3 hours				
Virginia . . . . .			(expect to ask 3 hours)			
Iowa . . . . .	O.	Time not indicated				
North Dakota	O.		1 to 3 hours			
Idaho . . . . .	O.		1 or more hours			
*California . .	O.		180 minutes			
Washington . .	O.		Bible in Pub. Sch. not time			
Colorado . . . . .			Bible in Pub. Sch. not time			
Mississippi . . . . .			Bible in Pub. Sch. H. S. credit given			
Maine . . . . .			Bible in Pub. Sch. H. S. credit given			
Connecticut . . . . .				Yes		
*California . . . . .				Yes		
New York . . . . .				Yes		
Ohio . . . . .				Yes		



Michigan . . . . .			Yes	
Indiana . . . . .			Yes	
Illinois . . . . .			Yes	
Wisconsin . . . . .			Yes	
Kansas . . . . .			Yes	
Texas . . . . .			Yes	
South Carolina . . . . .			Yes	
Massachusetts . . . . .			Opposition to Rel. Time	
Oregon . . . . .	O.	?		
New Jersey . . . . .	E.		Yes	Yes '24
Pennsylvania . . . . .			Yes	
West Virginia . . . . .	O.		Yes	Drastic Bill for Bible in P. S. de- feated '23
Alabama . . . . .	'26			
Maryland . . . . .	'27			
Arizona				
Arkansas				
Delaware				
Florida				
Georgia				
District of Columbia				
Kentucky				
Louisiana				
New Mexico				
Missouri				
Montana				
Nebraska				
New Hampshire				
Nevada				
North Carolina				
Oklahoma				
Rhode Island				
Tennessee				
Utah				
Vermont				

From a perusal of the above legislation and table it will be readily seen that there is a decided tendency to stress the necessity of religious instruction, and to impose that duty on the Churches, since the home and the schools are not able to perform the task. The necessity for the establishment of Week-Day Church Schools is thus made apparent.

There seems to be a feeling among those interested in education that time be allowed for religious instruction for the young. Eleven States are using released time, while others are waiting for the meeting of the State Legislatures to introduce bills to set aside one or two hours a week for the purpose of religious instruction.

## CHAPTER III.

### DEVELOPMENT OF PROTESTANT WEEK-DAY CHURCH SCHOOLS.

The development of the Week-Day Church School Movement in the United States has been phenomenal. In 1920 there were only about twenty cities and towns carrying on religious instruction to any extent outside of the Sunday School. In 1922 the number of cities carrying on the work was two hundred. At present (1925) we are unable to state the exact number of such schools, for while one is counting them, the number increases; if one exaggerates in a statement, by the time the contrary fact is proved the exaggeration has become truth.

Pennsylvania, too, has felt the demand for religious instruction and all the large denominations are taking an active part in furthering the movement. The following questionnaire was sent to the heads of twenty denominations, and fifteen responded. The information thus obtained represents, in the aggregate, the most successful efforts that are being made in this state.

#### *Questionnaire.*

1. Name any localities in which your denomination has attempted to introduce any form of religious education outside of the Sabbath School.
2. Has your denomination as distinct from the Pennsylvania Sunday School Association asked for any ruling from the State Department of Public Instruction on issues concerned with religious education? If so will you definitely state the ruling, its date, and by whom it was given?
3. Is it the policy of your denomination in this State to exclusively institute Week-Day schools of your own, or do you at times cooperate with other denominations? If the latter what are the conditions governing such cooperation?
4. What qualifications if any are specified or recommended by the State or national denominational authority for teachers giving week-day religious instruction? If special training is included among them, is it given through summer, or other temporary institutes or training schools, through definitely outlined correspondence courses, or in institutes of college grade?

5. Is any course of study, or lesson series and teaching material prescribed by the denomination for use in its week-day schools? What if any?
6. If practicable will you send me a set of the material thus used, if this cannot be done, under what conditions can the material be obtained?
7. Number of Sabbath Schools ..... Number of Pupils attending  
 Number of Week-day Schools ..... " " " "  
 Number of Vacation Schools ..... " " " "  
 Training schools for Teachers ..... " in attendance.  
 Qualifications of Teachers .....

**MORAVIAN CHURCH**

Bethlehem Moravian Preparatory Parochial School has been established 185 years.

It is difficult to estimate properly the work of the Moravians as two-thirds of their membership is in Mission Lands.

*Week-Day Schools.*

*Teachers*—Pedagogically trained, members of the regular faculty.

*Curriculum*—Based on the Abingdon Press Series.

2-3 Grades—Bible Stories from "The Bow in the Cloud,"  
 Old Testament.

New Testament—"The Star in the East."

4-5 Grades—Biographical Studies from "Heroes of the Market Trail" (N. L. Fraser).

6-7 Grades—"The Life and Times of Jesus." F. C. Grant.

8-Freshmen

Sophomores—"The Bible Story and Content." K. W. Laufer.

Juniors &

Seniors—"A Student's History of the Hebrews." L. A. Knott.

*Time*—Once a week.

*Credit*—Yes.

*Number of Pupils*—84; 21 in High School and 8th Grade.

**Work conducted by the Religious Education Board.**

*Duties of the Religious Education Board:*

1. To study thoroughly our past and present methods and results in religious education and work, and to make a comparative study of those found elsewhere.
2. To devise, advocate and seek to produce more efficient and unified plans and methods among all our Moravian Sunday School Societies and Bible Classes.
3. To seek to direct as far as it may seem wise the contributions of Sunday Schools and Societies, to foreign missions and other church causes.

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4. To foster among our church people the spirit of consecration to mission service and the ministry.
5. To provide manuals for the study of our missions in mission study classes.

*Future Plans*—Arrangement of an alternate course parallel to the one in use, which will be given in alternate years thus ensuring ten years of graded Bible Study for every student who goes through the Moravian Preparatory School.

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**PRESBYTERIAN**

**OAK LANE, PHILADELPHIA.**

*Week-Day School.*

*Locality*—Oak Lane, Philadelphia.

*Number of Pupils* attending Sunday School ..... 600, about  
300 of these are children.

*Number of Pupils* attending Week-Day School ..... 125

*Type*—Denominational.

*Time*—Free time, 4-5 P. M.

*Qualifications of Teachers*—Using members of the Church who are  
in public school work.

*Salary*—Three dollars per hour for instruction work.

*Curriculum*—Presbyterian Correlated Course.

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**GERMANTOWN, PHILADELPHIA.**

*Week-Day School.*

*Locality*—Germantown.

*Number of Pupils* attending Sunday School ..... 792

*Number of Pupils* attending Week-Day School ..... 30

*Type*—Denominational.

*Time*—3.45 P. M.—4.45 P. M. Sessions from January 7, 1924 to  
April 7, 1925.

*Teachers*—Two.

*Qualifications required of Teachers*—General ability,—faith in what  
they teach,—stick-to-it-iveness.

*Salary*—None.

*Curriculum*—Prepared by the pastor each week,—covers hymns,  
memory work on Bible verses; Bible stories; Virtue  
stories; making picture books for hospitals.

Awards given for attendance, conduct, and memory  
work.

Teachers use the Westminster Series.

*Method*—The children are divided into two groups according to ages. Assembly, then the children are separated for special graded instruction. Reassembled for recitation, to hear stories, sing hymns, and engage in prayer.

*Ages*—From six to twelve.

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TIOGA, PHILADELPHIA.

*Week-Day School.*

*Locality*—Tioga.

*Number of Pupils attending Sunday School* ..... 700

*Number of Pupils attending Week-Day School* ..... 90

*Type*—Interdenominational and denominational. No denominational doctrines are taught, only the word of God in its bearing on practical life.

*Time*—Free time,—afternoon.

*Qualifications required of Teachers*—Only that they be followers of Jesus Christ and have ability to teach.

*Salary*—Yes.

*Organization*—Four departments, with a superintendent and an assistant.

- 1—Beginners.
- 2—Primary.
- 3—Juniors.
- 4—Seniors.

*Curriculum*—The material prescribed by the Board of Christian Education.  
Westminster Books.

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LANSDOWNE, PA.

*Week-Day School.*

*Locality*—Lansdowne, Pa.

*Number of Pupils attending Week-Day Schools* ..... 90

*Type*—Interdenominational.

*Time*—Free time, after school.

*Qualifications required of Teachers*—Trained teachers who are experienced in teaching religion.

*Salary*—Yes.

*Curriculum*—Abingdon Series.

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CARMICHAELS, PA.

*Week-Day School.*

*Location*—Carmichaels.

*Number of Pupils* attending Sunday School ..... 275

*Number of Pupils* attending Week-day School ..... 200

*Age*—6 to 16.

*Type*—Interdenominational. 96% of Protestant families.

*Time*—Released time.

11 A. M. Wednesday for our school.

11 A. M. Thursday for country school.

*Ruling*—Opinion No. 97 by Judge Johnson for Superintendent H. J. Barrett of Holidaysburg, Pa., February 21, 1922. Permission of local School Board was based upon this ruling.

*Teachers*—Pastors assume charge of the classes; two Presbyterians and one Methodist.

No extra salary.

*Curriculum*—Bible; Stevens and Burton's "Harmony of the Gospels." Old Testament Bible Stories. The Life of Christ.

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LLANERCH, PA.

*Week-Day School.*

*Locality*—Llanarch.

*Number of Pupils* attending Week-day School ..... 25

*Type*—Denominational.

*Time*—Free time, 3.35–5 P. M. Friday.

*Qualifications required of Teachers*—Two teachers,—one is a public school teacher. Both attend summer training Conference conducted by the denomination at the expense of the Church. Would use none but trained teachers.

*Curriculum*—Westminster Text Books of Religious Instruction.

*Summer Bible School.*

*Time*—Four weeks after close of the public schools.

Two and a half hours a day.

*Type*—Denominational, but attended by the children of the Community.

*Grades*—Four.

*Qualifications of Teachers*—Experienced Christian public school teachers.

*Salary*—Forty Dollars.

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SCRANTON, PA. (First Presbyterian Church).

*Week-Day School.*

*Locality*—Scranton, Pa.

*Number of Pupils attending Week-day School* ..... 25

*Type*—Denominational.

*Time*—Free time.

*Qualifications of Teachers*—None—at present we have only the pastor, one trained teacher, and an ex-kindergartner.

*Curriculum*—1. For very young children—The Course written by Dr. Squires.  
2. For children 9 to 12 Catechism and Church History.

SCRANTON, PA. (Second Presbyterian Church).

*Week-Day School.*

*Locality*—Scranton, Pa.

*History*—The *Week-Day Religious School* was opened in Scranton in an experimental way last year (1923) holding two sessions, one on Monday from four to five o'clock for the Primary children (ages from 6-10); and the other on Wednesday, at the same hour for Juniors (ages 9-12). We are hoping to extend and enlarge our work this coming year.

*Teachers*—Each class was taught by one of the married women of our Congregation who has had special training in teaching and has been for many years an enthusiastic Sunday School worker.

*Curriculum*—The teaching material prepared by the Presbyterian Board of Publication, Witherspoon Building, Philadelphia, namely:

*Primary*—"The Heavenly Father," Florence Brown.

*Juniors*—"Jesus, the Light of the World," Ethel Wendell Trout.

*Teaching Methods*—Week-Day Schools

Presbyterian — University of Pittsburgh—Department of Religious Education.

It is recommended in progressive communities that the teacher be a high school graduate, of public school teaching experience, and be a sincere church worker. The matter of training has not yet been standardized. Some of the teachers are very well qualified, others are not so well qualified. So far as I know neither state nor denominational authority has handed down any rule in

regard to the training, although recommendations have been made.

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OAKMONT, PA.

*Week-Day School.*

*Locality*—Oakmont, Pa.

*Number of Sunday Schools* ..... 21

*Number of Pupils* attending Sunday School ..... 1883

*Number of Pupils* attending Week-Day School ..... 2182

*Time*—Released time.

*Type*—Interdenominational.

*Curriculum*—Abingdon Press Texts.

Grade 1—First Primary Book in Religion ..... Colson

Grade 2—Second Book in Religion ..... Colson

Grade 3—Tales of Golden Deeds ..... Moody

Grade 4—Knights of Service ..... Bradshaw and Hawthorne

Grade 5—Travel Book for Juniors ..... Hanson

Grade 6—Rules of the Game ..... Lambertson

Supplementary Stories from the "Mayflower Program Book"

"The Second Mayflower Program Book" ..... Pilgrim Press

"The Lord's Prayer for Children" ..... Lawson

"The Shepherd's Psalm for Children" .....

A great deal is also made of pictures in the methods of instruction.

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PITTSBURGH.

The Presbyterian denomination of Pittsburgh has not attempted to introduce any form of religious instruction outside of the Sabbath Schools in any locality here, except the Church Vacation Bible Schools, which are held here from four to six weeks during the summer vacation. There were quite a number of these schools conducted in Presbyterian Churches this past summer.

*Type*—In this county the interdenominational one is the favorite.

*Organization*—Very simple. The representatives from each Protestant church, the minister, and one man and one woman form a Council of Religious Education. The Council appoints a finance committee, a publicity committee, and a curriculum committee, which handle all the



details of promotion and management. We employ a supervising principal who secures and recommends teachers, plans the courses of study, etc.

*Qualifications required of Teachers*—None. But our Council assures the School Board that the instruction and discipline will be of as high a grade as in the Public Schools. We employ teachers who have had both Public School and Sunday School experience.

*Training Schools*—Our County Sabbath School Association conducts a number of training schools for teachers both in Week-Day and Sunday School Methods. These schools run 32 weeks through the fall, winter and spring, meeting one night a week. The instruction is equal to that given in college courses.

*Curriculum*—Different denominations are issuing courses of lessons for Week-Day Schools. Our Week-Day Schools do not follow any denominational lines. We use the best we can get, without regard to what denomination issued it. The Abingdon Press Series is used to a great extent.

**JEWISH**

**PITTSBURGH, PA.**

<i>Number of Sabbath Schools</i> .....	17
<i>Number of Pupils attending Sabbath Schools</i> .....	2000
<i>Number of Week-Day Schools</i> .....	12
<i>Number of Pupils attending Week-Day Schools</i> .....	2100
<i>Training Schools for Teachers of Religious Education</i> .....	1
<i>Number enrolled in Training School</i> .....	26
<i>Qualifications required of Teachers of Religious Education</i> —Teachers' Training School Certificate, knowledge of Hebrew, Bible History, Talmud, Hebrew Religious Literature. This training is not given in the summer, nor through correspondence courses.	

*Location of Week-Day schools*, Greensburg, Pa.; Washington, Pa.

*Type*—Denominational.

*Curriculum*—Union of American Hebrew Congregation Texts, Cincinnati, Ohio.

LANCASTER, PA.

- Number of Sabbath Schools* ..... 1
- Number of Pupils* enrolled in Sabbath School ..... 65
- Week-Day School* ..... 1
- Type*—Denominational, though the denomination has no policy of exclusive schools.
- Time*—Free time.
- Qualifications required of Teachers in Week-Day Schools* ..... None
- Curriculum*—Union of American Hebrew Congregation Texts.

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LANCASTER, PA.

- Number of Sabbath Schools* ..... 1
- Number of Week-Day Schools* ..... 1-5 classes
- 1—Kindergarten Class—3-7
  - Text—Kindergarten Book, ..... Eva Landman.
- 2— 7 - 9—Bible Stories, short prayers. Illustrated leaflets contain two short stories from the Bible; Literature of religious import. Stanza of hymn; verses for memorizing and directions for handwork.
- 3— 9 to 12—The story of Genesis to the death of Moses; Joshua and the Judges. Instructions in morals, ethics, and religious virtues.
- 4—12 to 14—Kings to the Babylonian exile. The Prophets. Ethical and moral instruction.
- 5—14 to 16—Confirmation Class.
  - Text, "The Faith of Israel." Past Biblical History. Jewish Current events.
  - Class in Hebrew Sunday and Wednesday.
- Time*—Sunday 9.45-11.30. 11.30 assemble in auditorium for the singing of hymns.

*Qualifications required of Teachers*

That they shall have professional training as religious instructors, and that they should view their work with the same seriousness as do secular educators.

The Jewish Chautauqua Society has a correspondence school for religious school teachers, in order to help the hundreds unable to pursue the Normal Courses which were instituted at the Hebrew Union College, Cincinnati, Ohio; Jewish Theological Seminary of New York; Gratz College of Philadelphia.

**BAPTISTS**

At the Convention held by the Northern Baptists in Atlantic City, May 23-29, 1923, one of the resolutions adopted was:

“WHEREAS, The work of Religious education is so important, and whereas we deem that the Week-Day Religious Education has passed the experimental stage; be it

*Resolved*, That we ask Boards of Public School Education to grant to churches that wish to engage in Week-Day Religious Education, at least one hour of public school time each week, for the religious instruction of public school children whose parents desire them to attend such schools.”

*Week-Day Schools*

*Localities*—“Too numerous to be mentioned.”

Vacation Bible Schools and Week-Day Schools are the two special lines of work aside from Sunday School which the denomination is undertaking in Religious education.

*Types*—The Baptists encourage each church to conduct its own Week-Day Schools, but to cooperate officially and heartily with all other denominations.

*Qualifications required of Teachers* — The denomination urges that no teachers shall be utilized in Week-Day Church Schools who have not the equivalent in preparation to that of teachers of similar grades in public schools. The employment of ex-public-school teachers is urged. To give them the special training for the teaching of religion, the denomination is encouraging the holding of special Intensive Training Schools throughout their territory.

*Curriculum*—The Keystone Series of Religious Texts.

HEADQUARTERS CONFERENCE.

Northern Baptist  
Outline of Work to be undertaken  
1924-1925.

*Week-Day and Vacation Church Schools.*

I. *Reports.*

a. *Vacation Schools.*

Reports only beginning to come in, but four states and cities have sent complete reports. These indicate an increase of 32% over last year. A total of 259 reported to date.

Our records show a decided decrease in cost per school to the Society, this year over last. While promotion work is likely to need about the same amount expended each year, larger proportionate results may be expected.

There is a marked increase in the number of denominational cooperative schools being held. It is now an accepted principle that largest and best results may usually be expected from this denominational school. There always will be places where nothing but an interdenominational school can be held.

- b. Week-day Church Schools will probably nearly double during the public school year just begun. This both in communities involved and number of individual schools.

At the close of the last public school year there were approximately 600 communities and 2,000 individual schools. We are seeing but the beginnings of the movement.

- c. Intensive Training Schools in the combined interests of Vacation and Week-Day School training are not all reported as yet. The total will likely exceed 50; approximately 20 of these were in colleges and Seminaries.

II. *Regional Conference of Directors.*

- a. The Lake Geneva substitute for the middle west conference for this season, gave us 40 minutes in place of two days in 1923.

The Philadelphia and Salt Lake Conferences are still in the future.

- b. But one recommendation comes from the Lake Geneva Conference, namely; that it be recommended that if possible Children's Day programs be ready for distribution by or before Easter Sunday of each year. That the preparation for these programs form a portion of the material for use in the training of local workers for Vacation Schools. That Children's Day be considered the climax of this preparation and the opening of the publicity campaign for the Vacation Schools.

**III. Plans for 1924-25.**

- a. General promotions for both Vacation and Week-Day Schools.
  - 1. Intensive Training Schools in Colleges, Seminaries and at other strategic points.
  - 2. Establishment of schools in sympathetic churches located near Colleges and Seminaries to give practical training to students.
  - 3. Conferences with heads of departments of Religious Education in Colleges and Seminaries in order to secure a fuller development or practical work.
- b. Week-day Church Schools.
  - 1. Utilizing opportunities for conferences of all kinds in the interest of Week-day Church School.
  - 2. Forty-two state legislatures will meet during the coming winter. More than ten of these will consider legislation for the Week-day Church School. We shall seek first:— opportunities to encourage denominational and interdenominational interest in this legislation. Second:— to encourage intelligent, favorable public opinions.
  - 3. Seek opportunities to arrange for students of Religious Education to secure practical teaching in Week-Day Church Schools.
  - 4. Seek opportunities to maintain the justice and fundamental importance of so organizing all community overhead administration bodies, that each church may have the unquestioned right of engaging in either a denominational or interdenominational school without prejudice and with full and equal right of representation on such administrative bodies.
- c. Vacation Church Schools.
  - 1. An increase of 25% in number of schools for 1925 over 1924.
  - 2. Complete cessation of contributions to self-supporting churches for conduct of their own schools. All monies to be used either educationally or in assisting mission interests.
  - 3. Increased emphasis on extension of Vacation Schools to all self-sustaining churches.
  - 4. Increased emphasis on training of workers in each church.
  - 5. The pastor a worker in his own school.
  - 6. Every school “denomination cooperative,” if a possibility.
  - 7. A mission offering, “over and above,” each day in every school.
  - 8. A trained worker at head of each department.
  - 9. Every school striving to become standard.

JENKINTOWN, PA.

*Week-Day School.*

*Type*—Interdenominational Type.

*Organization*—A few years ago, public meetings were held, to which all the Churches were invited to send representatives to consider the Week-Day School movement. As a result of this meeting a committee was appointed to request the Board of Education to so arrange its school program as to make it possible for the scholars in the first eight grades to attend classes in Bible instruction, one hour per week, upon the written request of their parents. This petition was granted. This type of school was in keeping with the ruling of Dr. Finegan (former State Superintendent of Education of Pennsylvania).

The school is under the direction of the Community Council of Religious Education of Jenkintown. Every church may be represented by its minister and four members on this Council. At present (10/29/24) six churches are represented.

*Qualifications Required of Teachers*—The Teachers must be as well equipped as are the teachers in the respective grades in the public schools, and in addition have such knowledge of the Bible as is satisfactory to the Council.

*Curriculum*—For two years the Gary Course of Study has been used.

*Meeting Place*—The Jenkintown Community Bible School holds its sessions in the Bible School Building of the Baptist Church because it is the most convenient to the Public School building.

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THE UNITED LUTHERAN CHURCH IN AMERICA.

Five types of schools are conducted by the United Lutheran Church in America:

- 1—Sunday Schools..... Complete Graded Courses.
- 2—Parochial Schools—In these schools there are, as a rule, paid teachers. Some of them are Deaconesses, others parochial teachers who have been particularly educated for this work.
- 3—The Saturday School—This is generally a school specifically set to teach religion, and to supplement the teach-

ing of the public school. In this the pastor is usually the teacher. He often has volunteer helpers, and in some of the strongest churches, paid helpers. This is particularly true where the church has a salaried organist who gives his entire time to the work, being both organist and teacher. In these schools, Bible History, the Church Catechism, and the Church's services are the principal theme of instruction.

4—The fourth type is the Week-Day School which is maintained at a time not in conflict with the public school. Some of the churches hold these sessions two days of the week, the sessions of one day being for the younger pupils, and the other for the older pupils. In this type of school the pastor is, as a rule, the director of the school and has a corps of assistants: sometimes volunteers, and sometimes those who are educated, have leisure, and for some remuneration will give certain time to the work.

5—The Vacation Bible School—This is a school which runs during the summer vacation and is conducted daily with the exception of Saturday. In this school, in addition to the Bible History, Church Catechism, and the Church services, there will be taken up some recreation features and industrial work. In addition religious instruction is supplemented by general instruction on various types of church work and church life.

*Policy*—The policy of the Lutheran Church is to maintain its own schools. There are individual cases where churches are not strong, where they cooperate in community schools, but the Church by action recommended by the Parish and School Board, urges all congregations to maintain their own schools. It prefers schools under the control of the Church, and insists that the instruction for its own children shall be entirely provided for and controlled by the Church.

*Qualifications required of Teachers*—Where the churches are able to employ teachers, they must have specific training. Training schools and schools in which parochial teachers

are trained are conducted by the Church. There are also Teachers' Training Courses which are provided by correspondence and presented through the pastors. Diplomas are awarded only upon written examinations which are furnished through the Parish and Church School Board.

*Teaching Training Material.*

1—The First Standard Course. "Preparation for Teaching." Charles L. Oliver. Part 1—The Old Testament; Part 2—The New Testament; Part 3—Bible Institution and the Sunday School; Part 4—The Pupil; Part 5—The Teacher.

2—The Lutheran Advanced Standard Course.

1—"The Bible; General Introduction." Herbert C. Alleman.

2—"Pupil and the Teacher." Luther A. Weigle.

3—"The Lutheran Church and Child Nurture." Arthur H. Smith.

Part 1—"The Lutheran Church."

Part 2—"The Church and the Means of Grace."

Part 3—"Things Practical in Life and Service."

3—The New Standard Course.

*First Year* — "The Pupil." Luther A. Weigle.

"The Teacher." Luther A. Weigle.

"The Teacher's Study of the Life of Christ." W. C. Barclay.

"The School." J. C. Robertson.

*Second Year*—"Teaching Values of the Old Testament." W. W. Moore.

"Training the Devotional Life." Luther A. Weigle.

*Third Year*—In process of revision and adoption by the Board.

ALLENTOWN, PA. (St. John's Evangelical).

*Week-Day School.*

General Outline of the course of study. Activities in the Week-day school start in September of each year, during which month all preliminaries covering our entire field of work are attended



to, including visitation by teachers upon the mother of every child enrolled in the school; training for service, and all details carefully planned and gone over with the teaching staff.

The eighth, or the month of April, is spent in a "Follow-up" program, a comparison of results and a linking-up of the work of the week-day school with that of the Sunday School and the Church.

The school opens during the first week of October and continues for a term of six months, our sessions running parallel with the sessions of the public schools in the City of Allentown.

One hour a week is devoted to each grade's work, all sessions starting at 3.15, the children being graded according to the grades of the public school. The number of teachers on the staff is 33. The enrollment is about 400.

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GERMANTOWN, PHILADELPHIA (Trinity Lutheran Church).

Our Week-Day Religious Instruction School has closed its seventeenth year.

The program centers in the Bible. The Bible is the basis of all instruction in child character building. During certain years in which the child attends the Religious School its attention should be most earnestly directed to the structure of the Bible and the facts the Bible contains. The child should be given some plan by which it can make a systematic study of the entire Bible. The special period for this study is the years nine to thirteen.

Our program provides a course of instruction for children and young people between the ages of nine and seventeen.

We have a four years' course for children between nine and thirteen years, a two years' course for those between thirteen and fifteen, and a two years' course for young people between fifteen and seventeen. Very satisfactory courses of study are provided for the children under nine in the Sunday School. For those between nine and seventeen the Sunday School is fine but not sufficient.

The children of the first group meet Monday afternoons from 4.15 to 5.15. The boys and girls of the second group Monday evenings from 7.45 to 8.45. The third group meets Wednesday evenings or in conjunction with the Sunday School.

We have in all eight teachers engaged in the work. The teachers have all had their special training in our own church schools. Any church can have its own training classes. Outside help for training can be used as opportunity makes possible. We have a body of officers and teachers in our Sunday School who understand the Week-day Religious School and the two work in the finest harmony.

The Monday afternoon classes have a program of four parts. We have two classes Monday afternoons, and plan to have four classes. Each will attend to the work of one year. Thus four complete grades will be maintained.

The first part of the program is given to devotions. It is to bring to the child the best that can be brought to develop this part of its life. Each year we commit to memory and study four great hymns. At the close of the study of any hymn the children write out its story. They write the hymn and illustrate it with pictures. Some of this work which is done by the children is very interesting. We have selected hymns for the four years from our present hymnal. Our hymnal furnishes the best of hymn material for this work. One year we study hymns that have to do with the Bible and Missions, another year hymns that have to do with the Church Year, etc.

The second part of the devotional period is spent in the study of prayer. The children bring to the class prayers they have written at home. The prayer is to be written for their schools, their homes, for the sick, the missionaries. They learn to pray and while they learn they help others with their earnest petitions to God.

The second part of the program is our Bible drill. In this period the children learn the Books of the Bible, how to pronounce and spell them, to arrange them in proper groups, and to learn to find them readily. They also learn to locate certain great passages and chapters. We use many methods in helping the children in this part of their work.

The third part is our Catechetical study of Bible History. We have four booklets, three of which were prepared by the Pastor. These booklets give us a study of six of the great Bible lives. These six characters give us a systematic study of the entire Bible. The first year we study the lives of Abraham and Moses. In connection with these lives we study the commandments and the old Testament from Genesis to the Psalms. The second year we study the lives of David and Daniel. This year we also study and commit a number of the Psalms to memory, some portions of the Proverbs, and the Old Testament from the Psalms to the Book of Malachi.

The third year we study the life of Christ. The year is devoted to the study of the Gospels. The fourth year we study the life of St. Paul and the New Testament from the Acts to the Book of Revelation. During these last two years we commit Scripture passages like the Beatitudes, the wonderful 14th chapter of John, the 13th chapter of 1st Corinthians, etc.

The fourth portion of our program each Monday afternoon is given to mission study. We read a mission or two each year. The first year a book like "The Children of Japan and China,"

and for a Home Mission study "Our Neighbors' Children." The second year we study "The Lamplighters," the third year "Under Many Flags," the fourth year "Lutheran Missionary Heroes."

During each year we give some time to the study of Missions and religious work done by the Lutheran Church in and about Philadelphia. We gather pictures of churches and institutions. We often have some one come and tell us about some special mission work.

The Monday evening group studies Doctrine, Church History, Liturgies. The class is an extension catechetical class. Our Church Catechism is our most important textbook for this portion of the school.

The last group studies those things that prepare for any service for Christ. They use Hurlbut's or Oliver's Teacher Training and other books of this character. By the time the young people complete the course they have a rather complete and satisfactory equipment of religious knowledge.

In seventeen years we have had time for about two classes to complete the full course. We have at least twenty-five in the congregation who have taken the entire course. We have at the present time about sixty in the first group, about thirty-five in the second group and about thirty in the third group.

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ALTOONA, PA. (First Lutheran Church).

The classes for week-day Religious Instruction are a part of our program for unifying and systematizing all of our work for children.

Worship, education and serving love constitute our motto for all the work. The center is the Vesper service for children between six and fifteen years of age held on Thursday evening at 6.45 o'clock. The Vesper service is used and the entire service is a replica of that held on Sunday evening for the adult congregation.

The Congregation has its own Church Council, Ushers League and Choir, which function just as they do in the adult congregation.

In the children's department of the Sunday School we have divided the children into different groups and are developing this idea gradually in harmony with our general plan.

Through the Light Brigade we bring to their attention the claims of missions and other forms of serving love at home and abroad. I might say that the offerings of the Junior Congregation are almost wholly devoted to works of serving love.

One class for religious instruction, which meets on Saturday afternoon, is for children between the ages of six and ten years. In simple form these children study Biblical geography, history and biography. The course is two years. The first year is with the Old Testament and the second year with the New Testament. There are other minor features connected with this course. The

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divisions of the Bible, names of all the books, certain outstanding portions of the Bible (Psalms, Beatitudes, portions of the Gospels, etc.) are all committed to memory, in the "Memory Work." This work is supplemented in the Children's Department of the Sunday School.

The senior class for religious instruction meets each Friday afternoon and also has a course covering two years. This includes as its major subjects, history and doctrine, the basis of which is the catechism.

Next year we plan to add Lutheran hymnology. "The Great Hymns of the Church" and probably the general Church History will be added.

STATISTICS OF THE LUTHERAN CHURCH IN PENNSYLVANIA.

Place	Sunday-Schools	Pupils	Week-Day Schools	Pupils
Philadelphia . . . . .	76	23,119	21	1,253
Allentown . . . . .	17	9,098	5	702
Altoona . . . . .	7	4,098	5	365
Bethlehem . . . . .	9	3,841		
Chester . . . . .	3	595	1	83
Easton . . . . .	9	3,530	2	215
Erie . . . . .	12	2,968	2	83
Harrisburg . . . . .	11	8,531	3	346
Hazleton . . . . .	2	2,126	1	100
Johnstown . . . . .	6	4,383	3	113
Lancaster . . . . .	11	4,938	4	237
McKeesport . . . . .	2	554		
Newcastle . . . . .	7	1,063	2	68
Norristown . . . . .	3	1,644	4	134
Pittsburgh . . . . .	25	8,155	3	294
Reading . . . . .	15	7,193	2	281
Scranton . . . . .	7	1,274		
Wilkes-Barre . . . . .	6	1,648	2	85
Williamsport . . . . .	6	2,952	2	71
York . . . . .	15	8,704	4	488

CONGREGATIONAL.

Among the Congregationalists there is a wide diversity not only of belief and matters theological, but also of organizing and carrying on their religious education work.

*Relation to Public Schools.*—It has been found wise to make no attempt to secure time from the public school until real co-operation is secured between those interested in religious education and those concerned in public education.

When it is possible to arrange with public schools for the *dismissal of pupils* whose parents or guardians send written requests, two grades at a time are usually sent out into the churches nearest to each school building, and by carefully preparing a schedule it becomes possible to use the whole time of well-equipped teachers of religion, throughout the week. There is no infringement of the principle of the separation of church and state in this use of a part of the children's school day for religious instruction. They are dismissed for their hour of religious nurture just as children have been excused at the parents' request for regular music lessons, or other studies.

Public school buildings have in some cases been used for classes in religion and public school teachers engaged during the hours set aside for religious instruction, to teach these classes. Here is a matter which clearly does violate the principle of separation of church and state. This should be avoided. We ought, even at great sacrifice, to provide other nearby suitable class-rooms and *avoid consistently the use of the public school building*, and for the same reasons to employ other than public school teachers during public school hours.

*Public School Credit.* — The question of public school credit for work done in week-day classes is an open one. It should be realized from the first that only a part of the work which we all want to do in week-day classes *can* be thus "credited". The best of what is given can never be measured by the ordinary school-board tests.

*Curriculum—*

Pilgrim Press Texts.

- Grades 1-3—“The Mayflower Program Book.”  
     Our Share in our Homes.  
     Our share in our Church School.  
     Our share in our Town.  
     Our Nearby World.  
     Our Faraway World.  
     “The Second Year Mayflower Program Book.”  
     The Knights of Anytown.  
     The Rest of the Family.
- Grades 4-5-6— The Junior Citizen (Pilgrim Press).  
 Grades 7-8— Hebrew Life and Times (Abingdon Press).  
 High School— The Story of Our Bible.

Rev. Charles Carroll, Superintendent of the Congregational Conference of Pennsylvania, records no Week-Day Schools for Pennsylvania, and only one Vacation Bible School at W. Pittston, Pa.

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NEW BRIGHTON.

*Week-Day Schools*

The New Brighton Week-Day Schools was the result of the realization that the children needed a better understanding of the Bible in order that morality and religion might function more beneficially in the coming generation.

*Organization*—The entire project was placed in the hands of the Board of Religious Education, consisting of the Protestant pastor and two lay members from each congregation.

The amount each congregation would be required to pay in order that a budget of \$2,500 might be raised was arrived at by an apportionment reckoned on the total membership of the several churches and the amount these churches raised for current expenses. The apportionment was accepted and each church raised its amount by special subscription.

The budget being raised, a supervisor hired, and the needed books and equipment purchased by the Executive Committee of the Board of Religious Education, enrollment cards to be signed by parents who desired their children to enroll were provided, and the first year 98% of the children were enrolled.

Protestant children from the beginning have been given their instruction in the regular class-rooms of the school by the Supervisor of Religious Education. Catholic children have been given the last hour on Friday when they are excused to go to the Parish Schools for their instruction.

The work in Religious Education in New Brighton has extended only through the first six grades, since to carry it up higher would require an extra supervisor and the churches have not seen their way clear, up to the present, to finance the salary of an extra teacher.

*Enrollment* — In the Community School of Religious Education we have enrolled twenty-four different denominations and

sects. A considerable number of these children did not attend any Sunday School at the time they were enrolled, and were, therefore, receiving no Bible training.

Only one Protestant child at present (1924) is not enrolled and so far all Catholic children are in attendance the last hour on Friday. Jewish children have not been provided for because it has not been requested, supposedly because they are so few in number in our public schools.

*Method*—The class period for Protestant children is divided as follows:

- 1—Worship
- 2—Lesson
- 3—Expressional Period.

The worship period is graded for each class to suit the age group. It consists of prayers and hymns. The children are taught to pray spontaneously as well as to repeat prayers which they have memorized. A certain number of hymns are committed in each grade, among them being some of the great hymns of the Christian Church, which are common to all denominations.

*Curriculum*—The lesson material varies in different grades:

- The Life of Christ
- Followers of the Marked Trail
- The Gary Leaflets
- A Travel Study to Palestine
- The Bible.

In the lower grades handwork is resorted to as a means of motivation and making the work more impressive.

*Aim of the School*—To have every lesson carry with it something that will be useful to the child in his every-day life. The purpose is not to present things that the child will need when he becomes an adult but what he needs as a child.

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THE NORTH BOROUGHS.

*Week-Day Schools*

*Location*—The North Boroughs of Religious Education include the children from six school buildings under five School

Boards. Two of these schools are in Bellevue, one in Avalon, one in Ross Township, one in Ben Avon and one in Enesworth.

*Organization*—The work was started in the fall of '23. The original North Boroughs' Council consisted of all the pastors of the Protestant churches with two laymen from each church; the first plan being worked out with Bellevue, Avalon, and Ross Township. Later Ben Avon and Enesworth as a separate group asked for the use of the teachers already employed but for different days.

*Type*—The school is distinctly of the community type.

*Time*—Released time. The children reporting in school groups to the churches nearest the school buildings.

Last year (1924) the children who did not elect to attend were detained in the school building; this year the decision of Dr. Becht caused a change of policy.

*Qualifications required of Teachers*—College or Normal School graduates, who have had, or are now taking special courses in Religious Education. One evening a month is set aside for Teachers' Meeting, at which real intensive work is done.

*Curriculum*—The Abingdon Series of Religious Texts.  
The Bible.

Grade 3—Tales of Golden Deeds.

Grade 4—Knights of Service.

Grade 5—A Travel Trip for Juniors.

Grade 6—Rules of the Game.

Grade 7—Geography of Bible Lands.

Grade 8—Life and Times of Jesus.

This year, owing to the unwillingness of the principal to grant a period satisfactory to parents and children, the Enesworth schools were discontinued for the present year. Total enrollment, 1352.

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#### THE WILKINSBURG WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION.

The Wilkesburg Week-Day School of Religious Education was organized and is conducted by a Council of Religious Education composed of three representatives from each of the eighteen cooperating Churches. One of these is the minister.



All of the Protestant Churches of the community are cooperating. These represent eleven denominations.

Methodist Episcopal	Lutheran
Presbyterian	Baptist
United Presbyterian	Christian
Reformed Presbyterian	Evangelical
Reformed	United Brethren
Episcopal	

The Episcopal Church cooperates and holds membership in the Council, but conducts its own separate school. The Catholic Church also has its own school, but is not represented in the Council. The Council meets bi-monthly and operates through three committees which meet upon call of the chairman.

The Promotion Committee launched the schools, secured suitable buildings and equipment, and cares for the publicity.

The Curriculum Committee elects the supervisor and the teachers, determines the curriculum to be used, and provides the supplies needed to carry on the work.

The Finance Committee estimates the amount of the budget needed, the apportionment for each Church, and provides for the securing of the money.

The school operates on a budget of five thousand dollars. The amount is apportioned among the different churches on the basis of forty-three cents per church member. The enrollment of the school averages 2,000, thus allowing two dollars and a half for each child.

The Board of Education of the public schools, upon request of the Council and of the parents, has granted each child in the first six grades one hour of public school time each week for religious instruction. As yet no provision has been made for Junior High or High School. The Church School opens each year two weeks later than the public school and closes two weeks earlier, making the term eight months or thirty-two weeks. Since there are five public schools in Wilkinsburg, each school has one Church School day per week. The children are assigned to the Churches nearest the public schools. They attend in two groups: the first coming at one o'clock and returning to the

public school at two; the second coming at two-thirty and being dismissed for home at three-thirty.

No credit is given by the public school for work done in the Church School. The attendance is carefully checked and reported promptly to the public school, together with tardiness and class conduct.

A supervising principal and ten teachers constitute the staff. The Supervisor is paid for half time and the teachers at the rate of three dollars for an afternoon. Five teach every afternoon and others from one to three afternoons a week. All are trained teachers having had experience in public school and in Sunday School, and have been recommended by their Ministers for their Christian character and religious life.

The Abingdon Week-Day Religious Education Series is the course of study. Text books are provided for the teachers only. The grading parallels that of the public school. Promotions are made half-yearly, corresponding to those of the public schools. Bi-monthly reports are sent home giving grades in effort, conduct and for recitations.

The class session consists of a worship service, the lesson proper, and a period of expression. The worship is as carefully graded throughout the school as is the lesson material.

The classes in the fourth, fifth and sixth grades keep a weekly record of church attendance and daily Bible reading. The effort is also made to have each one bring his own Bible to class. The following report shows some of the results accomplished along this line.

TABLE OF BIBLE OWNERSHIP

Grade	Pupils	Bibles owned at beginning of School	New at end of three months	Number without
6 . . . . .	220	110	96	10
5 . . . . .	250	81	119	50
4 . . . . .	273	113	104	56
	743	304	319	116

The children are encouraged to bring these Bibles to school for use in the class-room. Among the important results noted is the larger enrollment and attendance than is found in the Sunday Schools of Wilkinsburg. We have in the Week Day School of Religious Education 95.7% of all the children in the first six grades, while the Sunday Schools have but 89%. The percentage of attendance given in the reports of the average Sunday School is 50 or 60%. Compared with this our 91% of attendance shows what can be accomplished when religious education is made a part of the regular school day. The following tables give our enrollment and attendance for the semester.

TABLE OF ENROLLMENT AND ATTENDANCE

1923-24	Boys	Girls	Total Enrol.	Total Av. Attend.	% Attend.
September-October . . . . .	1030	1010	2040	1870	91.6
November . . . . .	1012	983	1995	1836	92.0
December . . . . .	1014	987	2001	1804	90.2
January . . . . .	1077	1056	2133	1923	90.2
Average . . . . .	1033	1009	2042	1859	91.0
Promoted to Junior High . . . . .	69	63	132		
February 1st . . . . .	1008	993	2001		

These tables show more boys than girls enrolled and an even distribution throughout the grades.

COMPARATIVE REPORT OF WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL.

1923-24	1st Semester Average Enrollment			
	Boys	Girls	Total	% Attend.
Public School . . . . .	1158	1120	2279	92.3
Week-Day School of Rel. Ed. . . . .	1033	1009	2042	91.0

TABLE OF ENROLLMENT AND ATTENDANCE FOR FIRST TWO YEARS.

Year	Av. Enrol.	Av. Attend.	% Attend.
1923-24 . . . . .	2042	1859	91.0
1922-23 . . . . .	2009	1739	86.5

Distribution of the first Six Grades of the public school children in the Week-Day School of Religious Education:

Total enrollment in Public School . . . . .	2,279
Community Week-day School of Religious Education . . . .	2,042
Episcopalian Week-day School of Religious Education . . . .	40
Catholic Week-day School of Religious Education . . . . .	100
Total in Week-day Schools of Religious Education . . . . .	2,182
Percentage of children in W. D. S. R. E. . . . .	95.7%
Children not in any school of Religious Education . . . . .	97
Percentage of Children not in any W. D. S. R. E. . . . .	4.3%

We cooperate with the Home, the Public School, the Church and Sunday School. The parents are urged to visit the school. The teachers frequently discuss with the children ways in which they may be helpful in the home. Many of the children are encouraged by their parents in their daily Bible reading and memory work, and are afforded opportunity for asking a blessing at meal time.

There has been close cooperation of the Church School with the public school from the beginning. The principal of the Church School has frequent conferences with the principals of the public schools. The public school teachers encourage the children to bring back good class reports in conduct using different means to stimulate the interest in this effort. Some teachers remind the children at noon that it is Church School day that they may remember to bring their Bibles and note-books. The Church School teachers strive to give such religious instruction as will carry over into conduct in the class-room.

In the fourth, fifth and sixth grades, all keep weekly records of Church attendance in their note-books. Gold stars and crosses mark a perfect record. Opportunity is given the children to tell of any projects in their Churches, such as missionary enter-

prises, special meetings, Easter services, etc. Occasional talks on Church membership are given by the teachers. When any boy or girl unites with the Church, he reports the fact to his teacher who places a gold star or cross after his name on the roll.

The enrollment card provides a space for the Sunday School affiliation. Every year these membership lists are made for each Church and sent to the Minister. The "No Sunday School" lists are made for dividing among the various Sunday Schools, giving the name, grade, and address of each child. The teachers continue to ask the children if they attend Sunday School and urge regular attendance. Many children are now in Sunday School as a direct result of the Week-Day teacher's interest.

The greatest difficulties have been the lack of proper equipment and the frequent conflicts with Church suppers, afternoon meetings, etc. The average Church is not equipped with sufficient blackboards, tables, chairs of suitable height for children, and places for wraps. The class-rooms are poorly lighted and ventilated. These difficulties will be overcome as the people in the Churches see some of the results obtained, and begin to realize the importance of the work and the necessity for proper equipment.

Though it is early to expect any outstanding results in the lives of the boys and girls, there are some that are gratifying and which serve to show what may be expected as the school continues. The children like it. The one-o'clock classes frequently ask to remain all afternoon. The classes entering Junior High have repeatedly asked that they be included in the Church School. The parents are more and more expressing appreciation of the results which they see in the home.

While the work is still new, it is now thoroughly established in the hearts and minds of the people of Wilkinsburg. The improvement that will come in the school from their enthusiastic cooperation and financial support as well, will go far toward giving to the boys and girls of Wilkinsburg their right to a religious education of as high a standard of efficiency as that received in the public school.

In the establishment and maintenance of the school, Wilkinsburg has said to the world that it believes with Dr. Stout "that

religious instruction should be regarded as an integral part of the education of every child, and that this community intends to fulfil its duty by affording favorable opportunity for every child in the community to receive adequate religious instruction."

SUPPLEMENT TO FORMER REPORT  
TABLE OF ENROLLMENT AND ATTENDANCE, 1923-1924.

	Boys	Girls	Total Enrol.	Total Av. Attend.	% Attend.
September-October . . . . .	1030	1010	2040	1870	91.6
November . . . . .	1012	983	1995	1836	92.
December . . . . .	1014	987	2001	1304	90.2
January . . . . .	1077	1056	2153	1923	90.2
February . . . . .	1018	985	2003	1811	90.4
March . . . . .	1008	999	2007	1834	91.3
April . . . . .	1005	999	1005	1831	91.3
May . . . . .	1013	994	2007	1860	92.6
<b>Average . . . . .</b>	<b>1022</b>	<b>1002</b>	<b>2024</b>	<b>1846</b>	<b>91.2</b>

COMPARATIVE ENROLLMENT AND ATTENDANCE OF WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION WITH PUBLIC SCHOOLS.

1923-1924	Average enrollment			
	Boys	Girls	Total	% Attend.
Public School . . . . .	1149	1114	2263	92.2
Church School . . . . .	1022	1002	2024	91.2
	127	112	239	1%

Episcopal Church School . . . . . 40  
 Catholic School . . . . . 100  
 Not in any Week-day Religious School . . . . . 99

METHODIST-EPISCOPAL CHURCH.

*Board of Religious Education.*

“It is not our policy to institute Week-Day Schools independently as a denomination. We seek the cooperation of other Churches in setting up a system of religious instruction for the community during the week-day.”

“We are rather insistent that the people who are employed to teach in the Week-Day Schools of religious education shall have had special training in some department of religious education, and as far as possible, have had experience in teaching.”

*Aim*—“To win every available member of the community to the Sunday School. To win the members of the Sunday School to Christ and the Church.”

*Means*—Graded Organization.

(Grouping by age, interest and capacity).

Graded Instruction.

(Graded lessons and graded methods of instruction).

Trained Teachers.

(At least 50% of the teachers and officers either students or graduates of an approved training course).

Continuous Evangelism.

Graded service activities.

Organization for systematic missionary instruction and giving.

Regular Church Attendance.

*Product*.—The measure of a school's efficiency is the character of its product,—and while it is not easy to tabulate spiritual growth there are, however, certain “Fruits which may indicate the pupil's increase in Christian knowledge, grace and experience.”

*Curriculum*.—The Abingdon Religious Education Texts.

*A Few of the Service Activities.*

*Scouting* is presented to the Church as a proved and approved week-day program for the boys of the Sunday School. It is not a new piece of Church machinery, but a proved gear for harnessing boy-power to the existing organization of the Sunday School. There are 2,182 Boy Scout troops in the Methodist-Episcopal Churches.

*Temperance Union*—Graded temperance education related to the individual, the community, the work — for “Whatever you wish to place in the heart of the nation, you must first instill in the mind and heart of the child.”

*Purpose*—

- 1—To build into the background of the life a conscious loyalty to country's law.
- 2—To build up a public sentiment which will demand passage and enforcement of moral measures.
- 3—To procure “total abstinence from all things harmful and moderation in all things useful.”
- 4—To teach that the greatest good to the greatest number shall be the prevailing rule.
- 5—To help God's golden rule function in custom and in law.
- 6—To stimulate a love for clean living, right habits, pure thinking, and Christian service.
- 7—To give to-morrow's men and women a world vision so that the greatest second commandment “Thou shalt love thy neighbor as thyself” shall determine the attitude of the nation in world prohibition problem.

*Camp Fire Girls* — The needs, interest and capacities of the girls themselves have been the guiding principles in formulating the Camp Fire Manual. The Camp Fire Program develops the girls within their natural environment. It strengthens the bonds that unite the girls to their own family circles, and looks with high favor upon domestic skill and loyalty.

*Law of the Camp Fire.*

“Seek Beauty  
Give Service  
Pursue Knowledge  
Be trustworthy

Hold on to health  
Glorify Work  
Be Happy.”

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PITTSBURGH COUNCIL OF THE CHURCHES OF CHRIST.

This organization officially represents the cooperating Protestant Churches of Pittsburgh and Allepheny County in Community program.

Its attitude on *Week-Day Schools* is so favorable that it is cooperating in the effort of the Sunday School Association to secure a ruling allowing a certain day in the week to be set



aside for the Religious Instruction of the pupils of the public schools.

It prefers the interdenominational school—one contiguous to each public school.

It insists that all teachers shall have not only academic training and experience equivalent to that demanded in public schools, but in addition to that shall have special training and experience in Bible teaching.

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LACKAWANNA COUNTY.

*Sunday School Association.*

As a county interdenominational association we seek to provide *week-day* religious instruction in Scranton, Carbondale, Dunmore, Waverly, Oliphant, this county.

The Presbyterians of Scranton, who have the majority of week-day schools here, are promoting separate or individual church schools. They would prefer interdenominational schools, as perhaps better trained teachers and more of them can be secured at less cost where the same is shared by several co-operating churches.

*Training* — It is recommended that all teachers in religious *Week-Day* Schools have special training in Bible and Pedagogy, such as is given in denominational summer schools. Scranton has a community training school of college grade, operating two semesters of 12 nights each. This latter is recommended highest to all teachers of religion, by all local cooperating denominations.

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SUMMARY.

The foregoing information given by the different denominations regarding the Week-Day Church Schools gives only a partial view of the situation, for it is almost impossible, at this stage of development, to obtain exact data regarding the organization, curriculum, and attendance. But the general tendency manifested by all the denominations shows an endeavor to provide the children of this Republic with religious training. This cannot be accomplished in a day, for religious education has been

left out of the general scheme for so long that it will require time to change the situation. The growth of the Week-Day Church Schools, the response of both parents and children to the opportunities provided, the cooperation of the churches, the public schools, and the people in general, are most gratifying to those who are interested in making religious instruction an integral part of the American system of education.

## CHAPTER IV.

### VACATION BIBLE SCHOOLS.

Besides the Week-Day Church Schools another agency trying to meet the needs of religious education for the youth of America is the Vacation Bible School. It has a full half-day session, varying from two and a half to three hours of consecutive work, five days a week.

It would seem that such a school would have decided advantages of being conducted in summer when the other interests of the child are at a minimum, and in being continuous and thus giving the pupils more direct Bible instruction than the Sunday School can give in an entire year. These Vacation Bible Schools have been taken up by the different denominations throughout the country as a potent means of giving the children of America that training in religion which the public schools are unable to do.

The National Vacation Bible School Association claims the following results for the schools:

- (1) They take the children off the streets for six weeks in summer.
- (2) They keep the children's hands busy, direct their play, and teach morality.
- (3) They help to make good citizens.
- (4) They bring college students, who teach in these schools, into contact with social conditions.
- (5) They helpfully relate churches to foreign communities.
- (6) They help to recruit the local Sunday Schools. Three-fourths of the pupils in these schools belong to no Sunday School.

The curriculum which is being developed seeks to relate all the material used, so that a unified impression may be made

upon the life of the child. Supervised play and the organized activities of the school have a part in the teaching process. Handwork of various sorts gives opportunities for the development of the altruistic in the child's life. All these activities are definitely related to the great purpose of the curriculum.

But, since it is generally conceded that this type of school is of little importance, they have not been studied in detail in this thesis. In this connection Dr. Walter Athearn says that, "(1) They are not primarily schools of religion; (2) That they are not universal in their application to the needs of the American youth; (3) That they are necessarily meager in content of curriculum and inadequate in method, organization and equipment, and finally, that they *do not present a solution of the problem of the religious education of the American people.*"\*

\* W. S. Athearn, "Religious Education and American Democracy," Pilgrim Press, 1917, p. 55.

## PART III.

### CHAPTER I.

#### THE RELIGIOUS CURRICULA IN CATHOLIC EDUCATION.

The religious education undertaken by the different denominations and outlined in the preceding chapters is far from comprising all that is being accomplished in that line. Catholics in the United States number some seventeen or eighteen millions, and as the Catholic Church holds that religious education is indispensable to complete character formation, the Parish School came into existence.

The Provincial Council of Baltimore in 1829 decided that the only way in which the youth of her fold could be adequately trained in secular and religious knowledge was by the establishment of Parish Schools. And each succeeding council has but broadened the scope of her legislation on this point.

Owing to the double burden assumed by Catholics of supporting two separate school systems, the work of the Church would be impossible, or seriously handicapped, were it not for the religious orders of men and women who undertake the task of instruction, and who freely consecrate their property, their talents, and their lives to such work without a thought of remuneration.

All Catholic education is religious education and all Catholic curricula are religious curricula. In the Catholic schools religion is the basis of all other instruction with which it is correlated and of which it forms the groundwork. Yet since every Catholic school teaches religion for a definite period of time each day a curriculum had to be prepared.

The curriculum of religious and moral instruction and education in every Catholic school is based on the same fundamental

truths, no matter how varied may be the methods or pedagogical formulæ of the different teachers. The text-book that comes most into evidence in the course is the Catechism of Christian Doctrine, which, however variously worded or outlined, is but an adaptation of the authorized Catechism of the Council of Trent.

In the Third Plenary Council of Baltimore, 1884, a text-book of Elementary Christian Doctrine was drawn up by a committee on religious education, and published with a recommendation that it be adopted for general use in the Catholic schools of the United States. Yet there was no prohibition given against the use of any other like publication, provided it had episcopal sanction. Hence it has come about that in the various dioceses there are to be found different texts on this subject, some being an adaptation of the Baltimore Catechism to the local needs of elementary grades; others, in which the same truths are variously worded and differently arranged. It is in the method of teaching that the greatest variety is found; the old-time strict adherence to question and answer is being gradually discarded in this branch as in others; and means have been utilized to make the inculcating of Christian truths more agreeable to the children, in order to attain the desired results.

Among these modernized schemata the most notable are those of the late Rev. Dr. Thomas E. Shields of the Catholic University; of the Rev. Peter C. Yorke of San Francisco; of Rev. Dr. MacEachan; of the Christian Brothers; and that known as the "Objective Method in The Teachers' Handbook of Christian Doctrine," published by the Dolphin Press, Philadelphia,\* which aims to bring the "New Education" to bear on the old sacred and unchangeable truths, and to lead the children not only to know, but to love and practice them.

All the text-books used by Catholic educators in the course of religious instruction, but especially in the Primary Grades, are based on the all-pervading love of God, that, in response to evidences of that love, a return of love may be evoked from the pupil. In the "Notes to Teachers," † appended to each Grade,

\* Sisters of St. Joseph, Chestnut Hill, Philadelphia, "Course of Christian Doctrine," Dolphin Press, Philadelphia.

† *Ibid.*

will be seen how dominant is the idea that love of God is the only true worship, and that love is to be the impelling motive, the inspiring principle of religion.

The picture of Jesus blessing the children is the first object brought into play in the Primary Grades, and through it they are led to the familiarity with Jesus shown in the attitude of the little ones of the group. Then they are led, step by step, to the idea, this Jesus is God, God who made all things; the world and all that we see therein. They are made to observe the works of Creation, day by day, as told us in Genesis, then to sketch the work of each day; the teacher all the while keeping before the infant mind the thought embodied in the lines they commit to memory:

FOR ME.

When in His love and power divine  
God made the earth and sky,  
The flowers, the birds, and everything  
We see as we pass by;  
He thought of me, He wrought for me,  
And wrote His name on each,  
That I might love and think of Him,  
Through creatures to Him reach.

Then follows in detail the work prescribed, or rather suggested for the Primary Grade. It shows that the truths taught are to be emphasized by stories from the Bible, by dramatic action, by drawings, by illustrations from classic poesy and song, in which every facet of each truth, as far as adapted to the mental grasp of the children of each grade, is brought before them with the object in the teacher's mind to elicit motives and acts of love, gratitude, reverence and the like.

From the "Teachers' Handbook" mentioned above, the work of the First Primary Grade, an illustrative lesson, and some of the suggestions appended to the work of other grades are here reproduced.

COURSE OF CHRISTIAN DOCTRINE.

HANDBOOK FOR TEACHERS.

*Primary Grade.*

Special Patron.....Infant Jesus.

*Prayers*—(To be taught orally).

Sign of the Cross; Our Father: Hail Mary; Apostles' Creed;  
O Angel of God, etc.

*Aspirations*—

Jesus, Mary and Joseph, etc.

*Catechism*—(To be taught orally).

Plenary Council Catechism, No. 1 (Questions specified) The Two  
Great Precepts of Charity.

*Bible History*—

Old Testament. Story of the Creation; the Angels and their sin;  
Adam and Eve; the Fall; the promise of a Redeemer; Cain and  
Abel; the deluge.

New Testament. Story of the Annunciation; the Visitation; the  
Birth of Our Lord; the Adoration of the Shepherds; the Adora-  
tion of the Kings; the Flight into Egypt; the Child Jesus at  
Nazareth; the Journey to the Temple; Jesus lost and found;  
the Crucifixion; the Resurrection; the Ascension; the Coming of  
the Holy Ghost. (Just the facts as given simply in the Cate-  
chism and Primary Bible Stories.)

*Instruction*—

Give simple childlike instructions on God; His love; power;  
His special love for each one as shown in the Creation.

On our Lord's life, death, etc.

On true devotion to Jesus, to our Blessed Mother; to St. Joseph  
*i. e.* to make little sacrifices to please them.

The good and the bad angels; our Guardian Angels, what they  
do for us.

*Practices to be Taught and Explained*—

Proper deportment at prayer, in church, and at the Church office.  
To ask the blessing of our dear Lord; of our Blessed Mother;  
teach the children to confess their faults to our Lord and ask  
His pardon; to make an act of Contrition. How to say Grace  
before and after meals. How to make a visit to the Blessed  
Sacrament; to our Lady. How to salute our Lord in the Blessed  
Sacrament; how to salute our Blessed Lady; our Angel; train  
in the genuflection, both simple and profound; how and when  
to be made.



**Stories—**

Those most suitable will be found in the Bible History indicated in the Tablets, pp. 8 and 9.

**Hymns and Chants—**

The Sign of the Cross, "O my God," etc.  
My Jesus I offer, etc.  
Acts of Faith, Hope, and Charity.  
"Infant Jesus, meek and mild," etc.  
Child's Rule of Life, stanzas 1 and 2.  
The Four Great Truths, 1 stanza.

**Quotations—**

The Two Great Precepts.  
"Suffer the Little Children," etc.  
"Hail, full of grace," etc.  
"And they came," etc.

**Recitations—**

Our Heavenly Father.  
"O Blessed Trinity."  
"Dear Little One,"  
The Child on Calvary.  
The Wonderful World.  
Days of Creation.

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COURSE OF CHRISTIAN DOCTRINE.

HANDBOOK FOR TEACHERS.

*Suggestions to Teachers of the First Grade.*

**Prayers—**

Only the specified prayers are to be taught as a *lesson*; the instructor's aim should be to secure through memorizing of words, correct enunciation, and, where possible, some grasp of the meaning. Discriminate between prayer as a *lesson*, and prayer as an *act*; make the children understand that in the lesson they are learning *how to speak to our dear God*; but in the *act of prayer, they are speaking to Him*.

**Catechism—**

Have the children memorize the two great precepts of Charity. Teach them but one or two questions at a time. Where possible give some idea of what the words mean, and when the same matter must be the basis of repeated lessons, vary your illustrations so as to avoid monotony. For instance, you are giving the little ones the first two questions of Chapter 1. Get from them some expression about God. "Who loves them most?" "Whom do they love best?" "Who gave them such and such things?"

“God” they may be led to reply. “Yes, children, our dear Father, God. Now I shall write that dear name, so that all may see it.” You write “God” on the board with yellow chalk. “See, children, that is the *name* of God. Soon you will be able to write it yourself. Look out of the window now, and tell me something God has made.” “Trees, flowers, everything in the world.” “Who made the world?” “God made the world.” Another time tell the story of the great Wonder-Ball. “What do we call this wonder ball that has everything we need?” “The World.” “Who made the world?” “God made the world.” “Did He think of you when He made it?” “Tell me something He gave you today.” Try thus to excite an act of love of gratitude, but very simply; do not force devotion.

*Bible History—*

Correlate with the Catechism where possible. For instance when teaching the first chapter, teach the Days of Creation; the Fall of the Angels and our first parents with the fourth, and so on. Require from the children only the simplest facts, but as the year goes on they will acquire quite a fair knowledge of our Lord’s life by the recurrence of the different feasts. Get the little ones to retell the stories; to say what they see in the pictures.

*Instruction—*

This should be generally catechetical. The prayers, lessons, etc. of the grade will furnish sufficient matter. The life of our Lord and His example should be particularly insisted on. Pictures will be found most helpful.

Have the children make personal application of the truths spoken of; gratitude to God for the gifts of Creation; love for the Child Jesus; how we show love to Him, bringing in different practices noted for this Grade. Why we make a genuflection. *How* to make it, *when* to make it. Be not content to *teach*; *train* in the different acts. When they learn to make the simple genuflection teach them to make some aspiration, as “Sweet Sacrament, I adore Thee.”

While paying attention to external form, do not fail, when the children are capable of understanding you, to impress on them that the interior disposition is what God looks at; that an act is good or bad according to the will that inspires it.

*Stories—*

There are no stories like those of the Bible; there is hardly any lesson we wish to inculcate that cannot be found in them. Teach the children about Jesus’ life at Nazareth, how He did there the simple acts they daily perform in their own homes.

*Hymns and Recitations—*

Use these only as they have a bearing on the lesson. When you have taught the Days of Creation, have the pupils say the verses; "First, light was made," etc. This may also be sung to the chant, motions being introduced, or objects used to indicate the day's work. You have taught them of God's special providence and love; let them say, "My God how wonderful Thou art," etc. You have shown them that in the whole world, there was nothing that could pray; then God made man. Teach the verses: "Great, wide, beautiful, wonderful world," etc.

If all cannot be covered, be not anxious; still where five minutes a day have been given to this matter, all has been learned in a short space of time, for children have a natural love of rhythm. There is another advantage to be gained from their use, namely, that these hymns and verses are more likely to be rehearsed at home than is any other lesson, and thus the truths of faith may often, to parents, catch a new charm on the lips of their offspring.

*Quotations—*

These, especially when from the Scriptures, should as far as possible, be associated with the picture. Never assign them as a task but let the picture suggest the words, and again the words the picture. Showing that of "Jesus Blessing the Children," ask, "What does our Lord say?" Tell them; then have them repeat; "Suffer the little children to come unto Me," etc.

When the Annunciation comes under consideration, ask: "What is the Angel saying?" "Hail, full of grace," etc. Another time ask, Who says: "Suffer the little children to come unto Me," etc. "Who was with our Lord then?" "Tell what else you see in the picture."

Make charts with the picture to be used in this Grade in the center, and print under each the proper quotation. Choose illustrations which bring out the mystery more plainly and are not obscured by many details; the "Visitation" by Albertinelli is a case in point. It shows but two figures, our Lady and St. Elizabeth, and the little ones will remember the mystery better than had their attention been distracted by other details. Remember the picture is used only as a means; "Picture study" properly so called, must not usurp the place of the mystery.

*Distribution of Time and Matter—*

As the attention of the little ones cannot long be held on the same thing, it is the opinion of educators, that at least in the First and Primary Grades, the length of exercises be limited to fifteen or twenty minutes.

Although most teachers have their own method of scheduling work it may not be amiss here to copy a form of apportionment taken from actual school work.

SCHEDULE OF RELIGIOUS INSTRUCTION.

The first exercise in the morning, and the first or last in the afternoon, about fifteen or twenty minutes each time in the Primary Grades.

- Monday A. M.—Prayers taught orally and explained.  
 “ P. M.—Instruction.
- Tuesday A. M.—Catechism (To be taught orally, explained objectively)-  
 “ P. M.—Quotation, Picture or Recitation.
- Wednesday A. M.—Bible Stories (Correlated with the Catechism lesson).  
 “ P. M.—Life of our Lord taught objectively.
- Thursday A. M.—Catechism.  
 “ P. M.—Stories to emphasize the lesson.
- Friday A. M.—General questions on week’s work in Religious Instruction.  
 “ P. M.—Training in Practices and deportment: First, genuflection; outward signs of reverence to God; to superiors, to parents, etc.

ILLUSTRATIVE LESSON.

LESSON 1.

Preparation.

Name of God in many ways.

Pupils: Babies, First Grade.

Aim: To get the children to make an act of love of God.

To write the name of God, however crudely.

Presentation.

Teacher: We’re going to talk, dear little ones, about the people who love us, and whom we love.

Who live at your house?

When you run home after school, whom do you look for first?

Your Mother? Yes, I am sure you do. You run to her and she is so glad that you are home.

Yes, your papa, too. You love them and they love you.

Continue this subject, leading from the family (the known) to the Great Lover).

But there is One, dearer, nearer, more loving, and whom I know you love best. Who can tell me? He gave you your father and mother, everything, and His loving arms are around you every minute. Who is this dear Father? Jesus—God.

Child: God.

Teacher: I am going to tell you a story.

Once a little girl was pulling and pulling at the door of a room and crying away. Some one said to her: “What is the matter, little one?” “Oh,” she cried, “my father is in this room and I don’t see him. And I want to see him, for I love him so.”

“Well,” said the other person, “he cannot come to you just now, for he is making something for you to show you how he loves you. When he comes he will stay with you.” Then this little girl said: “I’ll send him a letter,” and she wrote: “Dear Father, I love you.” Dear children, that is just the way with our dear Father, God. He is very near us, but we can’t see Him just now. But He is loving us, working for us, and some day He will call us right into His arms.

To-day we are going to write a letter to show our dear Father God we love Him. Have the children form O with the first finger and the thumb of the left hand, and imitate the form on the board or paper, then besides these put the first finger of the right hand which give a crude shaped “od.” Now of another O make a simple G. See we always write the name of God with a big letter. We’d love to write it in gold, so I use yellow, the nearest color I have.

Other devices for teaching the word are:

- a—To trace it in wet sand over the teacher’s tracing.
- b—To trace it over transparent paper.
- c—To sew an outline.

It may not be amiss to quote here as pertinent to my subject some suggestions made to teachers of each grade, in the work I have quoted.

#### SUGGESTIONS.

##### TEACHERS OF SECOND GRADE.

###### *Catechism—*

Matter specified in pp. 7-9; it would be well to have the children learn how the Two Great Precepts of Charity are translated into action;—Love of God by keeping His Commandments. Love of neighbor,—by Works of Mercy for the love of God.

###### *New Testament—*

As far as possible make the work objective by the use of pictures, blocks and figures; sometimes by personal action; as for instance at Christmas, a procession to the Crib; recitation or hymns explanatory of the mystery.

“What lovely Infant can this be,” recited or sung by alternate choirs, will greatly impress the little ones, if a reproduction of the Crib is before them.

Lead the children gradually on to the examination of conscience. It is also advisable to show the children the confessional. Many little ones fear to go into a place they have not seen before, and it should be the teacher’s aim to remove, as far as possible, whatever would associate with unpleasant ideas this Sacrament of grace and mercy.

## FOURTH GRADE.

*New Testament—*

By the use of sketch and wall maps of Palestine, by drawings and the use of the sandboard, lead the children to localize the principal events of our Lord's life; pay special attention to the moral lessons to be drawn from each.

*Instruction—*

Dwell particularly on the obligation of loving, obeying, respecting parents; helping, consoling, supporting them. Necessity of consulting them, deferring to their wishes.

Teach the stations by pictures; again by asking oral descriptions from memory, especially during Lent; in this way you may lead the children to a knowledge of mental prayer. Do the same with the Rosary. See that the children have a clear, vivid conception of these events,—be not content with their knowing; try to have the knowledge lead to love, gratitude, imitation.

Make every effort to instill that "sweet courtesy of youth to age, than which there is no truer grace." Our young people are as a rule lacking in reverence; Pray that you may be enabled to impress your pupils with a sense of its graciousness, its nobility, its necessity.

## FIFTH GRADE.

*Catechism—*

Make this your most prominent lesson; for there is danger that the greater attraction children feel for Church History, poetry and singing, may give these undue prominence over the Catechism. "This Summa of the people," in the words of Cardinal Vaughan, "is the most comprehensive, the most profound, the most logical, the most valuable book in the English language." It is the teacher's duty to "illuminate it with the stirring, concrete, historical lives of God and man; then the dry bones will live and move among us in the flesh" This is best done, we believe, by turning the events of Sacred History as flash-lights on the truths expressed in the Catechism;—Thus translated into action, emphasized by deed, they come within the child's mental grasp, and give rise to emotions of love and desire of good, of hatred for evil, in hearts that had else remained passive recipients of knowledge.

Let the children study our Lord's life in such a way as to live with Him; to find Him sharer in their joys and sorrows; to sit at His feet; to hear the Sermon on the Mount addressed to them, to wander with Him a lonely and hunted Man, in the year of persecution; to feel that they themselves were truly present at the sublime tragedy of Calvary, were seen there by the Divine Eyes, spoken to by the Divine Lips, and loved personally by Him with

whom there is no past or future. Thus even though they may not be able to express the fact or comprehend it, they will come to feel with the Apostle: "He loved *me* and delivered Himself for *me*."

#### SIXTH GRADE.

Above all teach the life of Our Lord objectively. Had we an accurate idea of the general sequence of the life of Christ, and a little knowledge of Judea and Galilee, so that at will we could reproduce the Gospel story in a rich and suggestive setting, the words and things encountered from hour to hour would then recall sacred memories.

On sketch maps have the children locate the chief events about which they are studying; use the sand-board to give vivid impressions. Unless this be done it is hardly possible for the children to "memorize" the work laid down. "Eye-gate" gives quicker, surer, more permanent impressions than "Ear-gate"; and "one thing done is better than many heard of."

#### SEVENTH GRADE.

So follow the course of our Lord's life, especially the last scenes that they may take a hold on the imagination and memory of your pupils that time will never efface.

Beginning at Mount Sion, trace step by step, the events of Holy Thursday night. The life of Christ by Father Maas, by Father Fouard or by Father Elliott gives graphic and minute details. The fatigue, the cruel shame, the special suffering of each step of the Passion are brought home to one with overwhelming force when thus followed.

Make the plan of the city on the sandboard, and at every station beginning from Pilate's Court, have the children place a little cross and describe each until they come to the awful culmination.

#### EIGHTH GRADE.

Explain the liturgical use of the Litany of the Saints, have them understand, and, if possible, know the responses; they should be led to love the Litany more than any other vocal prayer. As the greater number of the pupils will leave school now to engage in some employment, instruct much in honesty, uprightness, respect for one's word, promptness, respect to employers, the duty of not communicating their employer's business to others and the like.

In this and in the previous grades be ingenious in winning the children to good reading. Ask in a friendly and affectionate way for "notes" of the books they read.

Lead the children, especially those who are motherless, to have devotion to our Lady as Counsellor; teach them to ask her guidance

and advice in regard to company, reading, amusements and the like. Tell them how St. Teresa chose our Lady to be her mother, when her mother died, and to that act she attributed her later preservation from evil.

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HIGH SCHOOL COURSE IN RELIGION.

With regard to the High School Religious Courses, Catholics proceed in the making of the curriculum from a careful study of the child's interest, capacities and age levels.

There are several and different courses in use in the various High Schools, but the seven principal ones are the following:

- 1—The Christian Brother's Syllabus of a course in Christian Doctrine for High Schools, approved by the New York State Department of Education, and published in 1924.
- 2—The Course prescribed by the Catholic University of America for its affiliated High Schools.
- 3—A Course for Columbia College Academy, Dubuque, Iowa.
- 4—A Course for the Preparatory School of St. John's University, Collegeville, Minnesota.
- 5—A Course for the High Schools of the Diocese of Albany.
- 6—A Course for the High Schools of the Diocese of Brooklyn.
- 7—A Course for the High Schools of the Archdiocese of San Francisco.

From a Bulletin issued by the School of Education, Notre Dame University, the following distinctive features of each course are quoted.\* While they agree in the essential elements of pedagogical science, they differ in the application.

*The Christian Brothers' Syllabus.*

It is obvious on examination that this course is methodical, logical and comprehensive. The student who masters it will know a great deal about his religion, while it is typical of the traditional catechetical course in religion. To meet the peculiar needs of pupils who stop school at the end of the ninth year, it contains in the first year high only the essentials of each of the

\* Research Bulletin, No. 2, School of Education, University of Notre Dame Press, 1926.



parts that constitute a complete course in Religion — namely, Dogma, Moral, and Worship.

*The Catholic University Course.*

In approach and development this course differs widely from the traditional type. Its most striking feature is the careful and cumulative development of a single unifying conception—that of the Church as a perpetuation of Christ's life and work. The organization, development and work of the Church are made the central theme for the entire course, around which are correlated the study of Church History, the lives of the saints, dogma, sacramental theology, apologetics, and liturgy. The inclusion of a great deal of Church History correlates naturally with the student's work in history in the high school, besides serving to introduce new materials of a broadening character. The usual criticism that "the high school course is merely a prolongation of the elementary course," is certainly contradicted by the Catholic University syllabus, both in regard to its arrangement and content.

*The Dubuque Course.*

The dominant principle of construction in this course is derived from a first-hand appreciation of the adolescent boy's natural craving for personal leadership, and of his tendency toward some form of hero-worship. The approach to the course is highly psychological. The first year is one of adjustment of all pupils, with their varying previous training, to a common plane. The third year is organized with the explicit recognition of the characteristics shown by boys passing through the "gang" age, although this age is set later than most observers have placed it. There is a further recognition of the adolescent boy's need of leadership; and this recognition is made the determining principle for the organization of the entire four years. . . . The fourth year is devoted to apologetics, Church history, and the teaching of the Church on such practical present-day matters as matrimony, home-making, divorce, labor and capital, Catholic education and charities, as well as to personal ethical problems.

*The Collegeville Course.*

“The Collegeville course” as well as “the Dubuque course” is being used in many of our boys’ schools. Both consider the fourth year as a final opportunity for preparing the high-school graduate to meet the problem of practical religious life. The outstanding feature of this course is the training in mental prayer, stressing religion as an activity, and as an activity primarily of the interior life. It provides for constant training in nourishing the student’s interior life through reading, memorization, and the practice of simple mental prayer. Doctrine, Church History, and the lives of the saints are included, not only for their value *in se*, but perhaps more for their utility in nourishing the inner life of prayer and union with God. The practical problems of the exterior life are recognized and provided for through the inclusion of training in apologetics, acquaintance with Catholic literature, the teaching of Catechism, and the work of the Church in the United States.

*The Albany Course.*

The Albany course devotes a year each to the review of the Catechism, to the study of the Mass, to a study of Catholic morality, and to a study of Catholic biography and history. The manner of preparing and presenting the materials for each year is based on the recognition of adolescent interests, and stresses the colorful and inspirational. The development of the course is made to depend upon the progressing needs of the actual high-school pupil.

*The Brooklyn Course.*

This course is at present only experimental and is being submitted to the criticism of a large number of teachers, priests, and professors, both within and without the diocese.

The general aim is to correlate religious instruction with guidance and training in practical religious activities. . . . The three-fold core of Dogma, Church History, and Scripture reading is carried throughout the four years of the course. To this is added a series of “Special Topics” including the practice of specific virtues, reading the lives of the saints, forming better

devotional habits, and getting the right viewpoint and information about such personal problems as marriage and the duties of a state of life. The psychological interrelation of these elements in the course may be interpreted as the doctrine, the ideal, the stimulus, and the activities of Christian life.

*The San Francisco Syllabus.*

This is a tentative Course of Study in Religion for a four years' High School. The principle on which it is constructed is that we should in the High School aim not so much at increasing the amount of matter taught in the Grammar Grades, as in teaching it in a different way. High School is the bridge between the sense work of the child and the intellectual work of the man.

Therefore we should at this stage begin to lay stress not on the "What" but on the "How" and the "Why". . . . Since it is wise to conserve as much as possible the knowledge gained by the student in the previous study of the Catechism, the first three weeks in each year are devoted to a rapid review of the "Baltimore". Afterwards three periods a week are given to the exposition of Christian Doctrine for three years, and the fourth year is spent in securing the foundation of Apologetics. The remaining two periods a week are given to selected subjects, such as Church History, Liturgy, the Bible, etc.\*

\* Syllabus of Religion for High Schools, San Francisco, Text Book Publishing Company, 1924.

## CHAPTER II.

### CATHOLIC STATISTICS.

The Catholic Church in the United States is divided into provinces and dioceses. Each province is presided over by an archbishop and thus forms an archdiocese. The dioceses are divided into parishes and missions, whose pastors are appointed by the bishop. Within his diocese the creation, division and reunion of parishes, the site, style and cost of all churches, the contracting of debts for parochial purposes, the building and conducting of schools, convents and academies, the life and work of the clergy, diocesan and religious, and of the communities of women, are subject to the bishop.

The State of Pennsylvania historically coincides with the ecclesiastical Province of Philadelphia, composed of the Archdiocese of Philadelphia and the five suffragan Dioceses of Pittsburgh, Erie, Harrisburg, Scranton, and Altoona.

The Catholic educational system has been gradually developed and in all the dioceses of Pennsylvania there is a carefully graded system of parochial schools. Institutions for higher education are, with few exceptions, in the hands of the teaching orders and are not an integral part of the parochial school system. The cost of maintenance of the Catholic educational system is defrayed by voluntary contributions.

The following tables are self-explanatory, and give a fairly good view of what Catholics are doing for religious education.

## ARCHDIOCESE OF PHILADELPHIA.

TABLE I.

COMPARATIVE STUDY OF THE ARCHDIOCESE OF PHILADELPHIA, DIVIDED ACCORDING TO COUNTIES, GIVING THE TOTAL POPULATION (CENSUS 1920) THE ENROLLMENT OF THE PUBLIC SCHOOLS AND OF THE PARISH SCHOOLS.

County	Total Population	Public Schools	Catholic Schools
Berks . . . . .	200,854	39,479	2,898
Bucks . . . . .	82,486	17,789	1,047
Carbon . . . . .	62,565	13,008	2,200
Chester . . . . .	115,120	24,866	1,844
Delaware . . . . .	173,084	33,357	3,546
Lehigh . . . . .	148,101	28,040	2,479
Montgomery . . . . .	199,310	38,491	4,227
Northampton . . . . .	153,506	34,702	4,031
Philadelphia . . . . .	1,823,779	224,725	80,732
Schuylkill . . . . .	217,754	47,637	7,845
Totals . . . . .	3,176,559	502,094	110,849

TABLE II.

## GENERAL SUMMARY.

Separate Schools in the Archdiocese . . . . .	242
Parish Schools in Philadelphia . . . . .	101
Parish Schools outside Philadelphia . . . . .	109
Enrollment at the beginning of the year . . . . .	113,566
Enrollment at the end of the year . . . . .	114,561
Academies, Parochial Schools and Institutions under the charge of Christian Brothers . . . . .	11
Enrollment . . . . .	1,600
Academies and Select Schools for young ladies . . . . .	17
Enrollment at said Schools . . . . .	4,205
High School for Boys . . . . .	2
Enrollment . . . . .	2,080
High School for Girls . . . . .	1
Enrollment . . . . .	1,918
High School for Boys and Girls . . . . .	4
Enrollment (total) . . . . .	4,085
Orphan Asylums . . . . .	15

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Orphans .....	{ Girls 1,457 } { Boys 1,609 }	3,066
Industrial School for Boys .....		1
Industrial School for Girls .....		2
Industrial School for Colored and Indian Children .....		1
Protectory for Boys .....		1
Protectory for Girls .....		1
Institute for Deaf and Dumb .....		1
Institute for the Blind .....		1
House for Homeless Boys .....		1
House of Detention for Dependent Children .....		1
Total number of young people under Catholic care .....		115,180

DIOCESE OF ALTOONA.

The Diocese of Altoona was established May, 1901. It comprises the counties of Cambria, Blair, Bedford, Huntingdon, and Somerset, taken from the Diocese of Pittsburgh, and the counties of Centre, Clinton, and Fulton taken from the Diocese of Harrisburg. The area of the diocese is 6,710 square miles. At the beginning of the last century the whole territory was part of the extensive parish of the famous Russian convert the prince-priest, Demetrius Gallitzin. There is a steady growth of the Catholic population, and almost every parish has its school. The following table summarizes the work of the Catholics in the diocese.

SUMMARY.

Catholic Population .....	148,718
Parish Churches (including Missions) .....	121
Parishes with Schools .....	49
Parish School Enrollment .....	15,686
Academies for Young Ladies .....	1
Pupils .....	185
Orphan Asylums .....	3
Orphans .....	351
Total number of Young People under Catholic Care .....	15,989

DIOCESE OF SCRANTON.

The diocese of Scranton was established March 3, 1868. It comprises the counties of Lackawanna, Luzerne, Bradford, Susquehanna, Wayne, Tioga, Sullivan, Wyoming, Lycoming, Pike and Monroe, all in the northeastern part of Pennsylvania.

Catholic education in the diocese began with the great pioneer Father O'Reilly, who in the autumn of 1842 opened a college at St. Joseph's Susquehanna County. At the present time higher education is cared for by St. Thomas's College, in charge of the Brothers of the Christian Schools. Nearly all the parishes have their own parochial schools conducted by the sisters of the different teaching communities.

## SUMMARY.

Catholic population .....	275,782
Parish Schools .....	90
Enrollment .....	27,800
Academies .....	6
Pupil enrollment .....	854
High Schools .....	2
Enrollment .....	1,367
Industrial School .....	1
Boys .....	260
Orphan Asylums .....	1
Orphans .....	119
Foundling Asylums .....	1
Infants .....	280
Total number of young people under Catholic care .....	29,400

## DIOCESE OF ERIE.

The Diocese of Erie, established 1853, embraces the thirteen counties of northwestern Pennsylvania: Erie, Crawford, Warren, McKean, Potter, Mercer, Venango, Forest, Elk, Cameron, Clarion, Jefferson and Clearfield, an area of 10,027 square miles. When Bishop O'Connor assumed the government of the diocese, July 29, 1853, there were only twenty-eight churches, with eleven secular priests and three Benedictine Fathers to attend to the wants of the Catholics scattered throughout the thirteen counties.

Under the direction of Bishop Mullen, the third bishop of Erie, a new era began. Religious orders were introduced and new institutions arose for the maintenance and spread of religion, and for the enlightenment, comfort and shelter of suffering humanity.

The following table gives an idea of the work of the Catholics in the diocese of Erie.

SUMMARY.

Catholic population .....	117,720
Parish Schools .....	43
Enrollment .....	15,070
Academies for Young Ladies .....	6
High Schools .....	14
Preparatory School for Boys .....	1
Enrollment .....	159
Orphan Asylum .....	1
Orphans .....	354
Day Nurseries .....	1
Homes for Children .....	2
Total number of young people under Catholic care .....	16,719

DIOCESE OF HARRISBURG.

The Diocese of Harrisburg, established in 1868, comprises the counties of Dauphin, Lebanon, Lancaster, York, Adams, Franklin, Cumberland, Perry, Juniata, Mifflin, Snyder, Northumberland, Union, Montour, and Columbia in the State of Pennsylvania, an area of 8000 square miles. Lycoming and Centre counties were also included within its original boundaries, but the two were taken from it when the Diocese of Altoona was formed.

When the diocese was first established there were only a score or so of priests to attend to the wants of the large population. Progress was slow, as the people were poor, but parish schools soon made their appearance under the direction of the several teaching orders.

The following tables will demonstrate the slow but steady progress that the diocese has made in matters educational.

TABLE I.

ELEMENTARY SCHOOL STATISTICS.

Parish Schools .....	46
Mission Schools .....	2
Institutional Schools .....	3
Total of Elementary Schools .....	— 51
Pupils at the beginning of the year .....	12,685
Pupils at the end of the year .....	12,508
Boys .....	6,285
Girls .....	6,223
Total Enrollment .....	13,034



TABLE II.

HIGH SCHOOL STATISTICS.

High Schools .....	2
Parish High Schools .....	21
Pupils at the end of the year .....	473
High School Boys .....	68
High School Girls .....	120
	—
Parish High Schools, Boys .....	137
Parish High Schools, Girls .....	148
	—
	285
Boys attending other Catholic High Schools .....	16
Girls attending other Catholic High Schools .....	31
Boys attending Public High Schools .....	122
Girls attending Public High Schools .....	87
Boys .....	343
Girls .....	386

RECAPITULATION

General population .....	922,462
Catholic population .....	80,540
Parishes with Parochial Schools .....	48
Children in Parochial Schools .....	12,581
Number of High Schools .....	2
Number of Parish High Schools .....	21
Number of Academies for Young Ladies .....	3
Enrollment .....	247
Number of Orphan Asylums .....	3
Orphans .....	321
Total number of young people under Catholic care .....	13,119

DIOCESE OF PITTSBURGH.

The Diocese of Pittsburg suffragan of Philadelphia comprises the counties of Allegheny, Armstrong, Beaver, Butler, Fayette, Greene, Indiana, Lawrence, Washington and Westmoreland in the State of Pennsylvania, and area of 7238 square miles. It was established in 1843 and Dr. Michael O'Connor was named as the most suitable person to govern the new see. While only a priest he was invited by Bishop Kenrick to come to Pennsylvania, and in 1841 was appointed Vicar-General. One month after his arrival he began the erection of the first parochial school, St. Paul's, which was opened April 14, 1844.

When he resigned in 1860 the diocese was in a flourishing condition, and the material and spiritual development of the see has kept pace with the population. The following tables serve to prove this assertion.

Table I gives a general survey of the numerical side of the Parish School system. Tables II and III are self-explanatory, and Table IV is a summary of the School Statistics of the Diocese of Pittsburgh.

TABLE I.

GENERAL STATISTICS OF THE NUMBER OF SCHOOLS AND TOTAL ENROLLMENT OF THE DIOCESAN SCHOOLS OF PITTSBURGH DIOCESE.

(a) Number of Schools:			
1. City of Pittsburgh—Grade Schools .....	87		
Institutional Schools .....	7		
		<hr/>	74
2. Remainder of Allegheny Co.—Grade Schools .....	64		
Institutional Schools..	2		
		<hr/>	66
3. Remainder of Diocese—Grade Schools .....	71		
Institutional Schools .....	0		
		<hr/>	71
Total Number of Schools .....			<hr/> 211
(b) Total Enrollment:			
1. Grade Schools—City of Pittsburgh .....	34,837		
Remainder of Allegheny Co. ....	23,265		
Remainder of Diocese .....	18,366		
		<hr/>	76,468
2. Institutional Schools—City of Pittsburgh .....	1,525		
Remainder of Allegheny Co..	353		
		<hr/>	1,878
3. High Schools—City of Pittsburgh .....	1,901		
Remainder of Allegheny Co. ....	626		
Remainder of Diocese .....	176		
		<hr/>	2,703
Total Enrollment .....			<hr/> 81,049

TABLE II.

THE SCHOOLS OF THE DIOCESE DIVIDED ACCORDING TO COUNTIES, GIVING THE ENROLLMENT OF THE BOYS AND GIRLS AT THE BEGINNING AND AT THE END OF THE SCHOLASTIC YEAR, THE TOTAL ENROLLMENT AND AVERAGE ATTENDANCE.

County	Boys	Boys	Girls	Girls	To. En.	Av. At.
Allegheny . . . . .	29,983	29,516	30,623	30,195	62,507	56,657
Armstrong . . . . .	561	535	545	530	1,109	1,019
Beaver . . . . .	1,272	1,238	1,231	1,226	2,552	2,286
Butler . . . . .	789	783	792	764	1,615	1,477
Fayette . . . . .	1,323	1,274	1,430	1,424	2,890	2,629
Indiana . . . . .	204	209	243	226	449	417
Lawrence . . . . .	562	527	523	495	1,126	998
Washington . . . . .	853	857	899	892	1,805	1,569
Westmoreland . . . . .	3,559	3,446	3,243	3,270	6,996	6,306
<b>Total . . . . .</b>	<b>39,106</b>	<b>38,385</b>	<b>39,429</b>	<b>39,122</b>	<b>81,049</b>	<b>73,588</b>

TABLE III.

COMPARATIVE STUDY OF THE DIOCESE OF PITTSBURGH, DIVIDED ACCORDING TO COUNTIES, GIVING THE TOTAL POPULATION, THE CATHOLIC POPULATION, AND THE ENROLLMENT OF THE PUBLIC SCHOOLS AND OF THE PARISH SCHOOLS.

County	Total Population	Catholic Population	Public Schools	Catholic Schools
Allegheny . . . . .	1,185,808	385,000	202,161	62,507
Armstrong . . . . .	75,568	12,500	17,283	1,100
Beaver . . . . .	111,621	19,000	21,059	2,552
Butler . . . . .	77,270	20,000	15,686	1,615
Fayette . . . . .	188,104	60,000	41,187	2,890
Greene . . . . .	30,804	2,500	6,536	
Indiana . . . . .	80,910	15,500	16,875	449
Lawrence . . . . .	85,545	25,500	16,730	1,126
Washington . . . . .	188,992	48,000	44,825	1,805
Westmoreland . . . . .	278,568	62,000	56,905	6,996
<b>Totals . . . . .</b>	<b>2,298,190</b>	<b>650,000</b>	<b>439,047</b>	<b>81,049</b>

RECAPITULATION.

Catholic population .....	500,982
Parish Schools .....	199
Institutional Schools .....	9
Pupils .....	74,304
Parochial High Schools .....	42
Pupils .....	2,609
Number of Private High Schools and Academies .....	11
Number of Day Nurseries .....	3
Number of Orphan Asylums .....	1,832
Number of Foundling Asylums .....	2
Number of Industrial Schools for Boys .....	3
Number of Protectories for Boys .....	1
Number of Schools for Deaf Mutes .....	1
Total Number of Young People under Catholic care about .....	80,657

The above statistics show that the Catholics are thoroughly organized in the Province of Philadelphia. That every parish should have its own parish school is a consummation devoutly to be wished, the hope nearest the heart of the Church. The work that has been continued so steadily and systematically bids fair at present to grow apace. Under the guidance of pastors, parish schools have been and are now being erected, equipped, improved and maintained, almost always by dint of hard work and unmeasured sacrifices on the part of teachers, parents and pupils.

## PART IV.

### SUMMARY.

The present status of the Bible in public schools, the religious education provided by Protestants for their children by means of Sunday Schools, Week-Day Church Schools, and Vacation Bible Schools, and the attempts made by Catholics in the same field have been treated briefly in the foregoing chapters. No effort has been made to deal with them exhaustively.

In Part I we find that the constitutions of the various States contain language which either directly or by clear implication recognizes a profound reverence for religion. Later on, while the religious sentiments of the legislators might have remained the same as to the need of "religion and morality" in education, yet we find in the Constitutions and School Laws sections that prohibited in some States even the reading of the Bible in the schools, nevertheless about two-thirds either allow or require that it be read. Feeling that the religious instruction in the public schools even at the best was inadequate, various denominations in a number of cities have adopted plans of cooperation with these schools, by which religious instruction could be given outside of school hours.

In Part II are described the different agencies that have been employed by the Protestants — especially in Pennsylvania — to secure the religious instruction they consider a complement to secular education. Week-Day Church Schools have increased rapidly in number and importance, and if the legislation now pending in different States to secure released time can be passed there is every reason to believe that the number of schools will more than treble and that they will become an integral part of public school education.

The establishment of Parish Schools by the Catholics is treated in Part III. This is evidence of their attitude toward religious instruction. They believe that religion is an indispensable part of education, so we find that they have a definite religious curriculum for the different grades and schools. Their statistics show an increase in the number of schools, pupils, and especially of high schools.

The evidence presented in this thesis clearly shows:

- 1—That the majority of the States recognize the desirability of Bible reading in the public schools, but are opposed to sectarian instruction.
- 2—That a system of cooperation between the public school and the Churches is feasible and practical.
- 3—That various religious denominations are being aroused in an increased degree to the necessity of inspiring the educational forces of our country with religious ideals and the sense of the need and value of religious instruction.

The response of parents and children to the various opportunities provided, the cooperation of the churches, the public schools, and the people in general are most encouraging. The trend of the past few years gives hope that the increasing number of efforts to better the situation are signs of a great awakening of interest in the question of religious instruction.

## PART V.

### AGENCIES FURNISHING INFORMATION.

Educational Department, Harrisburg, Pennsylvania.

Bureau of Education, Washington, D. C.

Bureau of Statistics, Washington, D. C.

#### Denominational Boards:

Baptists (Northern), Rev. T. S. Young, 1701 Chestnut Street, Philadelphia, Pa.

Presbyterian (U. S. A.), Rev. W. A. Squires, Witherspoon Building, Philadelphia, Pa.

Lutheran (United Lutheran Church in America), 1228-1234 Spruce Street, Philadelphia, Pa.

Lackawanna Co. Sunday Schools Association, Scranton, Pa.

Religious Education Board of the Moravian Church (A. P. N.), Bethlehem, Pa.

Hebrew Institute, Wylie Avenue and Green Street, Philadelphia, Pa.

Pennsylvania State Sabbath School Association, 1511 Arch St., Phila., Pa.

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Presbyterian Board.

“Experimental Courses in Religion.”

Research Bulletin No. 2 School of Education, Notre Dame, Ind.

“The High School Course in Religion.”

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## APPENDICES.

### APPENDIX I.

A questionnaire which was sent to the Departments of Education in forty-nine States was printed in a former chapter. The third query was:

“Have you a plan or plans for the study of the Bible in your State?  
Have you a prepared syllabus?”

Appended are the results:

#### MAINE.

Bible study is being carried on in the various Sunday Schools and churches throughout the State. The scope and purpose are broad enough to include all denominations and the work is accepted by a large number of the leading churches.

The progress made during the past two years has been substantial. Reports from teachers of credit classes and from those directing the study give evidence of serious interest and enthusiasm for Bible study. These reports are sufficient to justify the next important step which the Board of Control has taken; namely, the setting up in permanent forms of the series of lessons which are the basis for credit courses for the four years.

In this day of advanced ideals and of increased resources some way should be discovered for systematic instruction in the fundamentals of a good life, some way should be found to develop a higher moral courage and a deeper religious conviction to produce a stronger resistance of evil influences on the part of our coming men and women. It is difficult to conceive a basis for moral instruction outside of the Bible itself. The Bible is the great source of inspiration, for the classics in music, in art, and in literature; it contains the most unvarnished history, the most interesting romances and songs of superb beauty and inspiration; it is superb in drama,—comedy and tragedy, it contains models of satire and irony together with the truest teachings of gentleness and brotherly love; it abounds in prophecies and revelations while the Gospels contain touches both human and divine.

Because of the diversity of creed and the principles established by our forefathers guaranteeing freedom of religious faith to all, Bible teaching is excluded from public schools, in which it is undesirable to have contention over fundamental differences in belief, therefore it becomes necessary to put the responsibility for religious education upon the churches. Our way of getting at the problem is not the only way; it may not even be the best

way, but it contains wonderful possibilities and those who undertake it with an appreciation and interest are sure to be successful. But there is no tradition, nor custom nor law which conflicts with or renders it undesirable to make such study current as legal tender for secondary and college credits.

*Regulations for the Credit Course.*

*Qualifications of Teachers.* The minimum requirement is the same as for a teacher in secondary schools, namely two years in college or graduation from a Normal School, or an equivalent acceptable to the Board of Control. All teachers will be expected to add one year of special training in methods of Sunday School teaching in accordance with the plan adopted by the Council of Church Boards of Education and the International Sunday School Association.

*The Board of Control.* The State Superintendent of Public Schools shall appoint a committee of ten members, on which the State Department of Education, the State Sunday School Association, the colleges and the secondary schools shall have representatives, to have general control of the work. Among other things this Board shall provide for the course of study, the examinations and the inspection of classes.

*Examinations and Records.* Five uniform examinations will be given twice a year under the direction of the local superintendent of schools or the principal of the secondary school. The questions will be prepared and the papers graded by a committee appointed by the Board of Control and representing the secondary schools and colleges. The examination papers shall be sent to the Chairman of the Board of Control, and each paper shall be accompanied by a fee of twelve cents to defray the expenses of the clerical work.

The class record must be carefully kept by each teacher, and students taking the examinations must present notebooks to the examiner.

*Classroom and Equipment.* A separate class room is essential for the best grade of work. Schools that cannot furnish separate rooms should make as good an arrangement as possible and then seek the approval of the Board of Control. Every classroom should be equipped with a black-board and the necessary maps and charts. There should be a suitable library accessible to each class. A list of books will be furnished by the Board of Control, together with a statement about the maps.

*The Length of the School Year and the Recitation Periods.* The classes in the church schools should be maintained for the same number of weeks at least as those in the secondary schools. The minimum number of recitations should be thirty-six, and the recitation periods not less than forty minutes in the clear.

*Inspectors.* The Board of Control shall appoint inspectors to visit the classes every half year, and to report to the Board the conditions under which each church school is conducting its classes.

*The Revised Course of Study.* The Bible Credit Course has been in operation in Maine for three years (1922). It has not been revised to bring it into harmony with a national course, which has been widely adopted and a fourth year's work has been added. Any church or other organization may organize their students of high school age into classes for Bible study.

The national course was prepared by a committee on "the Definition of a Unit of Bible Study for Secondary Schools." The Committee represented the following bodies: The International Sunday School Association, the Federal Council of the Churches of Christ in America, the Council of Church Boards of Education, the Association of New England Preparatory Schools, the Association of Biblical Instructors in American Colleges and Secondary Schools, and the Religious Education Association. The course of Bible study recommended by the Committee has been approved by the North Central Association of Colleges and Secondary Schools, and the Association of Colleges and Secondary Schools of the Southern States.

The Maine committee on courses of Bible Study appointed by the Board of Control for the Accreditation of Bible Study, has adopted the recommendations of the national committee, but has made certain changes in the requirements in order to adapt the courses to the needs of the church schools in Maine. The Maine plan calls for four courses with thirty-six hours of recitations each.

The four Maine colleges, Bates, Bowdoin, Colby and the University of Maine have approved this plan of Bible Study, and grant credit toward admission to college to high school students to the extent of one-half a unit for two of the courses and a full unit for the four courses. The State Department of Education recommends that all high schools regard these 144 hours of Bible Study as a full equivalent of any regular high school course that usually requires five recitations a week for 36 weeks.

*Course I*—Narratives and Poems of the Old Testament.

*Course II*—History of the Hebrew Commonwealth.

*Course III*—The Life and Work of Jesus.

*Course IV*—The First Christian Century.

#### MISSOURI.

The State of Missouri Department of Public Schools will give one-fourth unit credit per year for Bible work taught under the following conditions:

The teacher must have two years of college work in a standard institution, five hours of which must be in biblical work. As the Constitution forbids the teaching of the Bible in the public schools, it will be necessary to organize a class in the Sunday School and present this work in the church, or in some other room which may be provided. Sufficient maps and library books must be provided to satisfy this Department.

## MISSISSIPPI.

The State of Mississippi has a course in Moral Instruction based on the Ten Commandments.

For Bible Study as much as one unit credit is given where the work is properly supervised.

## MICHIGAN.

The Michigan State Teachers' Association has worked out a plan for the study of the Bible. One bulletin has already been prepared.

The plan is to arrange for the various church organizations to teach the Bible according to a plan outlined in the Bulletin and under the direction of the superintendent of schools. That is, the superintendent of schools is to approve the teacher as to qualifications and the general scheme to be followed in giving this instruction. Arrangement is made whereby the children can take an examination and secure credit in the school. This plan so far seems to be working very satisfactorily. It is so satisfactory that the Executive Committee of the Michigan State Teachers' Association has ordered a preparation of the second and third bulletin which completes the study of the Bible.

*Qualification of Teachers.* An effort is being made to have teachers as well qualified to teach the Bible work as the teachers who teach the regular work in the day school. Inasmuch as this work is somewhat new, it would not be surprising if some difficulty would be experienced in securing that type of teacher for two reasons:

(a)—A person may be very well qualified in other educational fields and be an excellent teacher, but not yet have a great fund of information which would be necessary to teach the Bible well.

(b)—A teacher may know the Bible exceedingly well and yet not have the general fund of information in other fields.

## MARYLAND.

There is no prepared syllabus or plan for Bible Study in the State of Maryland, but some of the county superintendents give each teacher mimeographed copies of selections which they wish the teachers to use in the period for Bible reading.

## NEBRASKA.

The State Department does not outline plans for the study of the Bible in the schools of the State. Two or three syllabi have been prepared for the use of students in the high schools. These, in some instances have been recommended by the accreditation department of the University of Nebraska.

It is the plan of the University and other colleges to give students credit for Bible study in their college preparatory courses. The students' work in Bible study is evaluated the same as other subjects.

The teacher of Bible study must possess the regular qualifications for a high school teacher.

**KENTUCKY.**

Students receive credit in the high school for Bible study. The work is evaluated in proportion to the amount of time spent in class recitation, as other subjects in high school.

The requirements for teachers of Bible study are the same as for teachers of other subjects, a legal certificate.

**NEW YORK.**

The Regents Rules provide as follows:

Credit toward an academic diploma may be given on proper certification by the principal of a recognized high school for the completion of courses approved after inspection by the University in subjects other than those named in this section (*i. e.* subjects in which the Regents examinations are not regularly offered as religious training, Bible study, etc.). A detailed outline of such courses must be submitted to the University when application for the inspection of the course is made.

Under such regulations as the President of the University may approve, credit toward an academic diploma may be granted for work done by the pupils of registered secondary schools outside of such schools in subjects in which the Regents Examinations are not regularly given."

In order that any school may take advantage of this rule it should submit:

- 1—A detailed syllabus of the course.
- 2—A statement as to time and place where instruction is given; that is, in school or out of school.
- 3—A statement of qualifications of the teachers and if outside of school, provision for supervision.

A list of pupils in the class should be sent to the Department shortly after the beginning of the school. Question papers prepared for local examinations should be submitted for approval in advance of such examinations. Answer papers are to be sent to the Department on request.

Claims for credits must be made on blanks furnished by the Department, showing in detail the number of weeks, hours a week, length of recitation period and standing attained by each pupil.

The amount of credit granted for such a course will depend upon the time devoted to the course. One recitation of prepared work a week for a school year, or two recitations of unprepared work give one count.

The courses offered should represent a real need on the part of the pupils in the community and should not be given with the idea of merely accumulating counts.

**KANSAS.**

Pupils receive credit for Bible Study if the class is taught as a class in Bible Literature or Bible History by a daily certificated high-school teacher for a forty minute period five days a week,—a unit of credit is given the same as for any other academic subject. However, not many high schools have such courses.

In the colleges and universities not to exceed twelve hours in Bible study may be counted in the transcript of college record when a candidate applies for a state certificate through the State Department of Education.

The qualifications for a teacher of Bible Study are the same as for a teacher in the high school, she must be a college graduate offering one hundred and twenty hours of college work, and hold a teachers' certificate valid in any high school.

#### WEST VIRGINIA.

By action of the State Board of Education of West Virginia at its meeting December 30th, 1919, West Virginia took her place among the other States of the Union offering High School Credit for Bible Study work done outside of the school room.

This happy consummation is the result of the work of the Joint Committee representing the State Sunday School Association and the State Education Association. The Executive Committee of the West Virginia Sunday School Association, at its meeting in Clarksburg, November 25th, 1919, unanimously approved and endorsed the plan as did the West Virginia Education Association at its meeting in Fairmont, November 29th. The action of these two bodies was reported to the State Board of Education with the result above reported.

By this action "THE WEST VIRGINIA COMMISSION ON ACCREDITED BIBLE STUDY" is constituted of five members.

#### *Basis of Operation.*

The report of the Joint Committee to the State Board of Education was as follows:

We recommend—

- 1.—That the Indiana Plan be adopted as the approved plan for West Virginia with such adaptations as are necessary.
- 2.—That the Indiana Syllabus be adopted as the approved guide and text book for the West Virginia Plan, now being inaugurated.
- 3.—That the amount of credit be the same as in the Indiana Plan viz: one High School Credit for any two of the four parts of the Syllabus.
- 4.—That the basis for the Plan be as follows:
  - a.—*Teachers of Classes.* The teacher of a class seeking High School credit shall meet the academic and professional requirements of teachers in the High School in which credit is sought.
  - b.—*Equipment.* Each class must have a separate room of its meetings, which shall be equipped with tables, maps, charts, blackboards, cases for books and reference library of at least six volumes, one of which must be a good Bible dictionary, and another a good Bible encyclopedia.
  - c.—*Recitation Period.* The recitation period shall be a minimum of forty-five minutes. It is expected that at least twice as much time will be spent in lesson preparation as in recitation.



5—That we recommend as a permanent organization to have charge of the oversight and direction of this work in West Virginia a "West Virginia Commission on Accredited Bible Study," consisting of five members as follows:

- (1) The General Superintendent of the West Virginia Sunday School Association.
- (2) The State Supervisor of High Schools.
- (3) A member of the State Board of Education named by said Board.
- (4) A person selected by the West Virginia Sunday School Association.
- (5) A person selected by the West Virginia Education Association.

6—That the above named Commission proceed with all arrangements necessary to put the Plan into full force and effect at the earliest moment.

This Report having been adopted by the State Board of Education becomes the basic principle of the Commission.

#### *Rules and Regulations.*

The Rules and Regulations adopted by the Commission at its first meeting, and amended to date are as follows:

- 1—There shall be a uniform examination held twice each year at the close of each semester on dates fixed by this Commission. These examinations, both within and without the high school to be scheduled concurrent with the regular semester examinations. These examinations shall be conducted under the direction of the principal of the high school in which the credit is sought. The examination manuscripts shall be securely wrapped and sealed and sent to the Secretary of this Commission. The questions for this examination shall be prepared by this Commission and submitted to the State Superintendent of Schools for his approval. These examination questions shall be printed and distributed by this Commission. The grades shall be reported to the principals conducting the examinations and to the teachers of the classes. The passing grade shall be the same as that required by the High School in which credit is sought.
- 2—The Bible Courses outlined in the Syllabus are not intended to be made a part of the public school teaching, nor are public school funds to be used to provide this Bible teaching.
- 3—Any version of the Bible may be used as the text book, the Authorized or King James, the Douay, or the Lesser.
- 4—The teaching may be done in Sunday Schools, Sabbath Schools, Parochial Schools, Vacation Bible Schools, Y. M. C. A. or Y. W. C. A. classes, or in private schools or classes. Classes may meet once a week or oftener, but ninety recitation periods of forty-five minutes per period must be devoted to each part.
- 5—Teachers are at liberty to supplement the courses as outlined with

- any tenets of their faith or moral and spiritual applications that they desire, but examinations will deal only with historical, geographical and literary matter outlined.
- 6—High school pupils desiring credit for a course or courses in Bible Study are permitted to substitute such courses for regular electives of equal unit value. No pupil shall receive more than one unit of credit for Bible Study.
  - 7—The teacher of a class must submit to the Secretary of the Commission a statement showing that he meets the academic and professional qualifications required of such teachers. Upon application to the Secretary of the Commission a blank for this purpose will be forwarded.
  - 8—Junior High School may receive credit provided that not more than one unit of credit shall be given any pupil in both junior and senior high schools.
  - 9—When any of the approved courses in Bible Study are taught in a high school as a part of its adopted curriculum, grades in such course when reported and vouched for by a principal of a school may, at the discretion of the Commission, be accepted in lieu of an examination set by the Commission.

When the local High School Board has approved of the above Plan it is in full force and effect in that local high school and the Bible Syllabus becomes an elective course in the high school subject to the conditions named above.

#### INDIANA.

The following are the essential points in the Indiana Plan for Bible Study in High Schools.

One semester credit may be given toward graduation.

To receive credit the student must pass a written examination based upon any two of the four parts of the syllabus. Only two parts of the syllabus may be taken for credit. The syllabus consists of two outlines based upon the Old Testament and two based upon the New Testament.

One representative from each high school using this course of Study shall constitute a Board of Control. The Board of Control elect from their number a committee of five persons who shall have charge of making the examination questions and grading the papers.

The examination shall consist of (1) Questions based upon the work in the syllabus, and (2) questions of literary and historical values. Questions of theological interpretation shall be strictly avoided.

The work in Bible Study may be done by individuals, in clubs, in schools, in Sunday Schools or in any way desired.

Each school shall determine whether or not students have met the local requirements to entitle them to take the examination.

The principal or a teacher shall have charge of the examination, and shall send in all manuscripts.

In order to be entitled to give credit each school must be authorized to do so by the State Department of Education. The Boards of Trustees of cities and towns or township trustees may make this request by passing the following resolution: Resolved, that on consent of the State Department of Education, credit for outside Bible Study be given in accordance with the plan approved by the State Department." Inform the State Department of this action.

More than one hundred schools and over two thousand students have written on the examinations. Sunday Schools, Y. M. C. A. and other organizations are conducting classes. Catholics, Protestants and Hebrews have done this work. A Hebrew pupil can take the work in the Old Testament and receive the maximum credit.

The school credit is controlled by the school. It is assumed that a knowledge of Hebrew history and a knowledge of the Bible in general is just as essential as a knowledge of Greek or Roman history, or a knowledge of other forms of great literature.

#### VIRGINIA.

The task of preparing suitable outlines of courses in Bible Study for High School pupils was assigned to a committee of seven men whose interests are both educational and religious, and who are actively connected with the Jewish, Roman Catholic, and Protestant churches. Appointed by the State Board of Education at a meeting of the Board on February 2, 1916, the committee on February 15th organized and outlined its work. At its second meeting, March 24th, its Chairman presented for consideration the outline of Courses I and III, and the preparation of Course II was assigned to Mr. Charles Hutzler with the understanding that he would avail himself of the services of Dr. Edward N. Calisch as collaborator. The Chairman was instructed to have Courses I and III printed and two copies of proof sheets sent all members of the committee for detailed consideration by themselves and such representative of their various churches as they desired to consult, and to have Course II sent out in the same way as soon as the manuscript was ready.

The final meeting of the Committee followed the completion of the plan outlined above, and extended correspondence and numerous conferences between the Chairman and the members. At that meeting on August 8th, all the members were present except Rev. Father James who was unavoidably away from Richmond, and his approval of the courses was conveyed to the Chairman by Rev. Father Dominic who had sat with the Committee at its second meeting. By request, Dr. Callisch was also present and participated in the discussion. The courses were taken up for detailed consideration, all members of the committee being called upon for criticisms, corrections and suggestions. After nearly four hours of such collaboration

the task was completed, and the Chairman appointed to lay the Syllabus before the State Board of Education for its approval.

The members of the Committee are as follows:

Professor W. M. Forrest, Chairman, University of Virginia.  
 President R. E. Blackwell, Secretary, Randolph Macon College.  
 Hon. R. C. Stearns, State Superintendent of Public Instruction.  
 Dean J. C. Metcalf, Richmond College.  
 Reverend Father James, Benedictine Military College.  
 Mr. Charles Hutzler, formerly of the Richmond School Board.  
 Rev. George P. Mayo, Blue Ridge Industrial School.

*Directions.*

I. To Religious Teachers.

1. The Bible Courses herein outlined are not intended to be made a part of the Public School Teaching, nor are public school funds to be used to provide this Bible teaching.
2. The responsibility for inducing pupils to elect these Bible courses must rest solely upon their parents and religious advisers.
3. The teaching may be done in Sunday Schools, Sabbath Schools, Vacation Bible Schools, Y. M. or Y. W. C. A. classes or in private schools or classes. Classes may meet once a week or oftener, but ninety recitation periods of forty minutes per period must be devoted to each course, and the class must be in charge of a teacher who will do and require faithful work.
4. Teachers and superintendents or directors of religious instruction are earnestly cautioned not to certify the fitness of pupils to take the examinations until such pupils have been thoroughly prepared and tested, lest failure to pass may discourage them and others from further Bible study.
5. Teachers are at liberty to supplement the courses as outlined with any tenets of their faith, or moral and spiritual applications that they desire, but examinations will deal only with the historical, geographical and literary matters outlined.
6. Religious bodies or individuals not caring to avail themselves of this provision for Bible credit for their children are in no way required to do so, as pupils who do not apply for such credit will take some one of the regular high school electives in lieu of it.
7. References are indicated for the three versions of the English Bible in common use among Protestants, Catholics and Jews; the Authorized or King James, the Douay, and the Lesser. Where only one reference is indicated there is no difference in the three versions. Where there is a difference the Authorized Version is in the text, the Douay in parenthesis; the Lesser Version in a footnote. In Course II the Douay references are also in footnotes.
8. The spelling of many proper names differs radically in the three versions

used, but it has been impractical to indicate the differences. The Authorized Version has been followed. Teachers will have to aid the pupils to find the equivalent name where other versions are used. With names, order of books, and the text of biblical passages pupils must accurately follow whichever version they study.

*To Pupils.*

1. High school pupils desiring credit for a course or courses in Bible Study are permitted to substitute such courses for one or more of the regular electives.
2. They must take the course or courses under the instruction of a teacher, and preferably in an organized school of the religious body to which they or their parents belong.
3. In addition to regular attendance upon a class devoting ninety recitations of forty minutes duration to each course, pupils must prepare their lessons at home with the same thoroughness devoted to other studies.
4. Pupils intending to take an examination upon one of the Bible courses at the end of any school session must notify the principal one month before the examination period.
5. For admission to the examination, pupils must present to the principal the certificate found in this Syllabus duly filled out and signed.
6. Pupils passing the examination will be granted half a unit credit in Bible study. A maximum of one unit credit will be allowed upon the completion of two of the courses. Pupils may take examinations in all the three courses and receive a certificate for passing them, but only one unit of high school credit will be allowed in lieu of regular elective courses.

*To Principals.*

1. Principals of high schools in which there are pupils preparing for Bible examinations should advise them as to what elective studies may best be omitted.
2. One month before the beginning of the final examinations of the session. Principals should learn the number of pupils expecting to take Bible examinations, and which Course I, II or III, they are taking and promptly order the necessary number of uniform examination questions from the Superintendent of Public Instruction, Richmond.
3. The examination in any Bible course must be given in the High School building at the same hour to all pupils in that course, regardless of the different hours for examination in the electives for which Bible study is substituted.
4. Principals need not grade Bible examination Papers, but must send them all to the State Superintendent of Public Instruction, Richmond to be graded by the Committee. Papers of seniors whose graduation depends upon their success in the Bible examination must be graded

by the principal with such aid from local religious leaders as he may desire. Such papers must later be forwarded to Richmond with all others.

5. At present only one examination will be held each session, and that will be at the end of the session.

*Course I. Old Testament History.*

Memory Passages.

- I. The beginning of History.
- II. The Hebrew Patriarchs.
- III. The Exodus and Wanderings, Parts of Exodus, Numbers and Deuteronomy.
- IV. Conquest of Canaan, Joshua.
- V. Israel under the Judges, Judges, Ruth.
- VI. The United Kingdom I and II Samuel, I Kings I to XI.
- VII. The Divided Kingdom to the Destruction of Israel, I Kings XII to II Kings XVII. Extracts from various Prophets.
- VIII. The Kingdom of Judah to the Babylonian Captivity II Kings XVIII to XXV. Extracts from various Prophets.
- IX. The Exile of Judah. Extracts from various Prophets.

*Course II. Old Testament Literature.*

- I. Biblical Legislation — Codes and Covenants — General Laws and Holidays.
- II. The Psalms.
- III. The Wisdom Books.
  1. The Book of Proverbs.
  2. The Book of Job.
  3. The Book of Ecclesiasticus.
- IV. The Prophets.
  1. Earlier Prophets.
  2. Isaiah.
  3. Jeremiah.
  4. Ezekiel.
  5. Minor Prophets.
  6. An Apocalypse.

*Course III. New Testament History and Literature.*

- A. The Life of Christ.
  1. The Birth and Early life of Christ.
  2. The Preparation for the Public Ministry of Christ.
  3. The Judean Ministry.
  4. Early Galilean Ministry.
  5. The Later Galilean Ministry.
  6. The Final Galilean Ministry.
  7. The Perea Ministry.

8. The Last Week.
9. The Resurrection and Ascension.
- B. Leading Features of the Four Gospels.
  - I. The Gospel of St. Matthew.
  - II. The Gospel of Mark.
  - III. The Gospel of Luke.
  - IV. The Gospel of John.
- C. The Early History of the Church.
  - I. The Church in Jerusalem.
  - II. The Church in Judea, Samaria and Syria.
  - III. The Church in the Gentile World—Paul's Three Missionary Journeys and Journey to Rome.
  - IV. Evidences of Paul's release, later activity and Execution at Rome.
- D. Leading features of Early Christian Literature.
  - I. Paul's Letters to Churches.
  - II. Paul's Letters to Persons.
  - III. General Letters.
  - IV. The Book of Revelation (The Apocalypse).

#### SOUTH DAKOTA.

At a meeting of the South Dakota Education Association held in Aberdeen, South Dakota, in November 1920, a report was made by the Committee on "Bible Study for Credit in High School." The report contained the following recommendations:

##### First, Standards for High School Credits in Bible Study:

The standards of accreditation in Bible Study shall be the same as those set by the State Department of Education for the other high school subjects, except that no certificate shall be required of those who give the course. The course in Bible Study shall not be given by the high school teachers acting in their official capacity as instructors in the high school.

##### Second, Curriculum Outlines:

The Course of Study and any examinations which may be given for credit in Bible Study shall be entirely non-sectarian and non-doctrinal.

##### Third, Amount of Credit:

A maximum of one credit may be allowed in a four-year high school course. A maximum of one-half year credit may be allowed in a two-year high school course. Not more than one-half credit shall be allowed in one year. This credit shall be elective.

##### Fourth, Embodiment in the State Course of Study:

The subject of Bible Study shall be listed in the State Course of Study in the elective group. The outline of the Course as drafted by the Committee herein after provided shall be part of the State Course of Study.

##### Fifth, Committee on Curriculum:

A committee of five shall be appointed by the President of the South

Dakota Education Association to draft a curriculum for a High School Bible Study course. This committee is authorized and directed to call into consultation representatives of churches of various denominations to aid in the formation of such curriculum.

*Work of the Committee.*

Under your instructions in raising this committee we conceive our work to be:

1. To define in detail Biblical courses that will promote the religious as well as the intellectual development of adolescent boys and girls, and that may be offered for credit in secondary schools and as a college entrance unit.
2. To establish standards of Biblical instruction and equipment which will ensure efficient work in these courses, wherever offered.
3. To perfect an organization which will ensure the constant improvement of this curriculum and the maintenance of these standards.

*Recommendation.*

1. That in order to give a certain freedom of choice to students of different faiths and to satisfy the demands of various schools and colleges, the following three courses of study be recognized as suitable component parts of a college entrance unit, and that any two of these courses may be offered as the minimum requirement. Each course shall represent the equivalent of five forty-minute recitation periods for eighteen consecutive weeks.

The members of the Committee are convinced that any two of these courses as outlined are fully equivalent to the standard college entrance unit.

*Course I. Narrative and Songs of the Old Testament.*

*Method.*

1. The Biblical Text used may be the Authorized Version, the American Revised, the Douay Version, The Holy Bible Translated from the Latin Vulgate, the New Translation of the Holy Scriptures issued by the Jewish Publication Society of America, or a standard modern Translation as for example that of the Shorter Bible.
2. In narratives where two versions have been combined, it is desirable for the sake of literary unity, to follow the older version, and therefore books giving only the simpler text are preferable as a basis for classroom work.
3. In general the same methods are to be employed in realizing the aims of this course as are followed with students of the same age in the study of English Literature. The main emphasis is to be placed on the mastery of the contents and on intellectual and spiritual inspiration rather than on the minute analysis of the literary form of each narrative and song.



*Course II.*

History of the Hebrew Commonwealth.

## Contents.

The political, social and cultural development of the Hebrew people from the Egyptian bondage to the destruction of the Jewish state by Rome.

*Aims.*

To give in form adapted to boys and girls a clear knowledge:

1. Of the physical and historical geography of Palestine and of the larger world in which the Hebrews lived and developed.
2. Of the leading races and of the intellectual and social forces with which they came in contact.
3. Of the important periods, characters and events in their history.
4. Of the ways in which their institutions, such as the family, the state, the Church and the school developed.
5. Of the gradual unfolding of those religious beliefs and democratic ideals that constitute the chief contributions of the Hebrews to the faith and civilization of mankind.

*Method.*

1. Definite daily assignments in a text book carefully adapted to the interests and mental capacity of the young student and largely biographical in method, in which unimportant data will be omitted, and the leading characters and events of the history will be made vivid, and each institution studied in the lights of its social setting.
2. Special assignments to the Biblical sources and to selected books of reference.
3. Frequent papers, classroom discussions and tests.
4. The newer methods and standards of work that are maintained in the corresponding courses in European and American history.

*Course III. Life and Work of Jesus and Paul.**Content.*

The development of Christianity from the reign of Augustus to the persecution of Domitian.

*Aims.*

1. In general to give students such vivid impression of the work and personality of Jesus and his early followers that they spontaneously accept and apply his principles of living.
2. In detail to give a clear idea of the contents and nature of the records of the life work of Jesus and his early followers.
3. To study—
  - a. The geographical and historical setting of this work and the convictions and hopes in the minds of the people to whom he spoke.

- b. Jesus' early home training and the home of John the Baptist.
- c. The purpose and plan of Jesus' public activity.
- d. The conditions which confronted him in Galilee and Jerusalem.  
His methods, his dauntless enthusiasm and the result of his work.
- e. The events that led to his death and the facts underlying the Resurrection stories.
- f. Jesus' chief teachings regarding the right relation between God and man, between man and his neighbor, each man's duty to society, the use of wealth and the essentials for true happiness.
- g. The life of the early Christian communities at Jerusalem and Antioch.
- h. Paul's personality and early training.
- i. His conversion and the successive stages in his work.
- j. Paul's chief social teachings.
- k. The hopes and experiences of Jesus' followers during the last half of the first Christian century.
- l. The contributions of early Christianity to human thought and civilization.

*Methods.*

- A. Jesus.
- B. Paul.

*Educational Standards and Supervision.*

Our educational standards in Bible Study will be maintained:

1. By requiring the same scholastic preparation of teachers in these courses as are demanded of teachers in regularly accredited high schools of the State; *i. e.* their preparation shall be fully equivalent to graduation from the University of South Dakota.
2. By the requirement that the courses of study herewith submitted shall be faithfully pursued—that the requirements for attendance, punctuality and examinations be carefully regarded.
3. That the number and length of the recitation periods shall be the same as are required for a similar unit in other high school subjects.
4. That the equipment, such as room, heat, light, seats, maps, reference books, etc., shall be fully adequate for work equivalent to that regularly done in good high schools.
5. That in every case the principal of the high school in the school district in which these courses are to be given shall approve the provisions made for offering the courses according to the aforesaid standards and that no credit shall be asked toward graduation from high school or admission to normal school or college unless such approval has been secured.
6. Provided that an appeal from the decision of the high school principal may be made to a Judicial Committee which shall consist of the State High School Supervisor, the President of the South Dakota Education

Association, the General Secretary of the International Sunday School Association for the State of South Dakota and of two others appointed by the President of the State Education Association.

*Additional Suggestions.*

1. *To Perfect and Continue this Plan*, your Committee suggest that the South Dakota Education Association create a standing Committee on Religious Education whose duty it shall be to suggest such improvement as shall be needed from time to time.
2. *Preparation of Teachers.* That teachers in these courses shall be urged to secure special training in Biblical and allied subjects, with observation and practice which will equip them for most effective work in these courses.

The last legislature passed a Law providing that all pupils may be dismissed for one hour per week and go to their various churches for religious instruction, or the teachers named by the Churches may come to the schools and use the rooms for the purpose if they prefer. This plan is quite generally used in South Dakota.

In administering this law we insist that the teachers shall be as well qualified as are the other teachers in the schools.

A large part of our religious troubles is due to ignorant and intolerant teachers.  
State Superintendent.

**NORTH DAKOTA.**

Under a plan proposed by the State Sunday School Association and authorized by the Department of Public Instruction classes in Bible Study may be organized by any church or society and a maximum of one unit of credit toward graduation given for such work. The study is to be conducted in organized classes, recognized by the Superintendent of the local high school. The teacher of Bible Study must be a person who has the equivalent of the minimum training required of high school teachers in other special subjects. The Courses must be conducted in a classroom separated from other classes. This room must have a reference library consisting of at least five books on Bible Study, one of which must be a dictionary. The time requirement for this subject is 90 forty-minute periods for one-half unit credit and 180 forty-minute periods for one unit credit. The Course is outlined in a syllabus. The examinations are given at the time of the regular state high school examinations.

The Course consists of Bible Study I (Old Testament) and Bible Study II (New Testament). It is recommended that the Bible Study class room be equipped with desks or table and chairs, with a blackboard, and with suitable maps properly mounted.

The Attorney General of Washington has ruled the North Dakota plan is not legal in the State.

(Rel. Ed. & Am. Democracy, Walter Scott Athean, p. 99, Rel. Ed., December 1916.)

State Superintendent of Public Instruction.

## OREGON.

The State Department of Public Instruction is promoting a study of the Bible outside of high school and giving credit toward graduation in high school for the work.

The same department is also preparing a course of Study for the Week-Day Bible School. We expect to give the public schools such authority over the Week-Day Bible Schools as will permit us to inspect them and determine the quality and the quantity of the work being done under our course of study. We expect to permit pupils to be dismissed and attend these schools on school time. There will be no interference with the religious faith of any public school student, since he may select the Bible School to which he wishes to go or he may remain in school at his tasks, if his parents prefer him to do so.

The students receive credit toward graduation from high school under our plan of Bible Study.

The qualifications of the teachers have not yet been established for the Week-Day Bible Schools, but they will be.

*Course.*

## I. The Books of the Law.

- a. The early narratives of Genesis.
- b. The Period of the Patriarchs.
- c. The Period of the Exodus.

## II. The Narrative Books.

- a. The Conquest of Canaan.
- b. The Period of the Judges.
- c. The Period of the Monarchy.
- d. The Period of the Divided Kingdom.
- e. The Period of the Exile and Return.

## III. Hebrew Poetry.

- a. Poetic volumes.
  1. The Book of Job.
  2. The Psalms.
  3. The Proverbs.
  4. The Song of Solomon.
  5. Lamentations.
  6. Ecclesiasticus or the Preacher.

## IV. The Hebrew Prophets and Prophecies.

- Isaiah.
- Jeremiah.
- Lamentations.
- Ezekiel.
- Daniel.
- Hosea.
- Joel.

Amos.  
 Obadiah.  
 Jonah.  
 Micah.  
 Nahum.  
 Habakkuk.  
 Zephaniah.  
 Haggai.  
 Zechariah.  
 Malachi.

*The New Testament*—27 books.

- I. The Life and Teachings of Jesus Christ—The Four Gospels.
  - a. The Life.
    1. The Gospel of Infancy.
    2. Opening events of the Ministry.
    3. The Galilean Ministry.
    4. The Galilean Ministry—Second Period.
    5. The Galilean Ministry—Third Period.
    6. The Ministry in Perea.
    7. His Last Week.
    8. The Great Forty Days.
  - b. The Teachings.
    1. Studies from St. Matthew's Gospel.
    2. Studies from St. Luke's Gospel.
    3. Studies from St. John's Gospel.
- II. The Record of the Early Church—Acts.
  1. The primitive Church at Jerusalem.
  2. The Church scattered abroad.
  3. St. Paul, the Traveller.
  4. St. Paul, the Prisoner.
- III. The Pauline Epistles.
  - a. The Epistles of the Second Missionary Tour.
  - b. The Epistles of the Third Missionary Tour.
  - c. Epistles of the First Imprisonment.
  - d. The Pastorals.
- IV. The Remaining Books of the New Testament.
  - a. The Epistle to the Hebrews.
  - b. The Epistles General.
  - c. The Revelation of John.
- V. Memory Passages from the New Testament.

#### MINNESOTA.

Every child between eight and sixteen years of age shall attend a public school or a private school in each year during the entire time the public schools of the district in which the child resides are in session.

Such child may be excused from attendance upon application of his parent, guardian, or other person having control of such child to any member of the school board, truant officer, principal, or city superintendent, for the whole or any part of such period, by the school board of the district in which the child resides, upon its being shown to the satisfaction of such board:

That it is the wish of such parent, guardian or other person having control of any child, that he attend for a period or periods not exceeding in the aggregate three hours in any week a school for religious instruction, conducted and maintained in a place other than a public school building, and in no event, in whole or in part, at public expense; Provided that no child shall be excused under this section while attending upon instruction, according to the ordinances of some church, under and pursuant to subdivision 4 of this act.

4. That there is no public school within reasonable distance of his residence, or that conditions of weather and travel make it impossible for the child to attend; provided, first that any child fourteen years of age or over, whose help may be required in any permitted occupation in or about the home of his parent or guardian may be excused from attendance between April 1st and November 1st in any year; but this proviso shall not apply to any cities of the first and second class; provided, second, that nothing in this act shall be construed to prevent a child from being absent from school on such days as said child attends upon instruction according to the ordinances of some church.

#### MONTANA.

We have a plan for the study of the Bible for high school credit. The Colorado syllabus is used. Classes in Bible Study are carried on outside of school hours and financed by private funds.

High School students receive the same credit for work done in Bible Study as they do for equal amount in any high school subject.

Teachers of Bible Study classes must have qualifications equivalent to those of high school teachers in an accredited high school.

#### COLORADO.

The Regulation and Syllabus contained herein are the result of much study and experimentation on the subject since the first pioneer work on Bible Study for High School credit begun in the year 1910 in the State Teachers' College, Greeley, Colorado. Since November 1912, the supervision of this work has been under a joint committee representing the Colorado Education Association and the Colorado Sunday School Association. The present committee has continued the plan and the syllabus of the original committee with merely such additions and minor changes for which later experience seemed to call.

##### *The Plan of Bible Study.*

The plan provides for a four years' elective course of Bible Study for

pupils of high school rank which shall be adapted to their unfolding life and closely correlated with the curriculum of the high schools. This course is to be given by the various churches—Hebrew, Catholic and Protestant alike—at that church school hour or at any other suitable time during the week. Two or more churches so desiring, may cooperate in common classes. Suitable certificates are to be given to pupils who complete the course or any of the units in it; and arrangements are to be made with the local high schools to accept these certificates for credit on the requirements for graduation.

*Within the Law.*

This plan is in harmony with the Constitution and the law of the State of Colorado. The instruction is given by competent teachers at some convenient time for Bible Study in the various churches of the State. Thus, every church, under certain regulations given below, is free to impart instruction to its own children according to its own canons of interpretation.

*Requirements for Teachers.*

Since credit is given for this Bible Study toward graduation from any high school, it is necessary for teachers of the Bible Study classes to conform to the recognized standard for high school teachers, namely: "The minimum scholastic attainment of high school teachers shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools including special training in the subjects they teach." If doubt exists concerning the qualifications of any individual to teach a class, the joint committee will be glad to render its opinion if the individual's scholastic attainments are filed with the committee.

*Requirements for Pupils.*

Pupils desiring to do work in these Bible Study classes should be eligible to membership in an accredited high school although it is not necessary that them be students, and should expect to conform to all high school requirements concerning attendance, deportment, recitation and general attitude toward learning and culture.

*Requirements for Recitations.*

All Bible Study classes should be provided with separate rooms. Recitations should not be less than forty-five minutes long, and be free from noise or other interruptions. The pupils should be provided with desks or tables, blackboards, a Bible Dictionary, and other references that may from time to time be recommended by the joint committee and approved by the local school superintendent. The walls should be hung with maps of Palestine, the ancient world, and the Roman Empire in the time of Christ.

*Requirements for Credit.*

The unit of credit shall be prescribed in the standards of the North Central Association, namely: Forty recitations of forty-five minutes each in a year for a period of four years. There should be a minimum of one hour

study on each assigned lesson. Fractional credits may be allowed on the same basis. *As much credit is therefore given for this work as for a similar amount of work in the regular high school course.* The pupil's grade for each semester shall be estimated on the following basis: 1. Attendance; 2. Recitations; 3. Note Book and Thesis work; 4. Final Semester Examinations.

*Final Examinations.*

The final examinations shall be given at the end of each semester's work. Questions for these examinations are prepared by the joint committee and can be secured from them by request stating the date of the examination and the particular year and semester for which questions are desired. The examinations are to be conducted under conditions that are known to and approved by local high school principal. The semester examination papers will be graded by the State Joint Committee. The grades will then be forwarded to the class teacher and should by him be averaged with the grade on recitations and thesis and note-book work for the final semester grade. The final semester grades of each pupil shall then be filed with the local high school authorities and with the State Joint Committee, and each pupil shall be given a suitable certificate showing the work done and the grades earned.

*Registration of Classes.*

In order to secure uniformity in the work, classes that are organized are asked to register with the State Sunday School Association on a blank provided for that purpose and secured from the Association by request. A new registration blank is to be filled out for each semester. There is no registration fee.

*Some Preliminary Conditions.*

Before organizing for Bible Study in any community, great care should be taken to forestall opposition and criticism. Talk with any one who may not understand the plan or who may be apprehensive of increased sectarian differences; and if that be possible enlist their support. The supervision of the joint committee in cooperation with a responsible local church officer, the qualifications required of teachers, and the well-guarded written examinations, insure a fair degree of excellence in the work and of consequent trustworthiness in the certificates. The plan respects the integrity of all creeds and rituals, because it leaves every church free to select its own teachers and to give its own interpretation of the Bible. On the other hand it foments no sectarian differences, being more likely to soften or remove them, because it enlists all churches in a high common cause, a sound and growing regard for the Bible.

*One Way for Inaugurating the Plan.*

(a) The course of study, as prepared and furnished by the joint committee, should be submitted to the local school superintendent and his written approval secured for credit toward high school graduation.



(b) Select teachers who measure up to the required standards of the North Central Association (See requirements for teachers); and submit their names to the principal of the local high school for his approval. If they belong to his own staff or even to the grade staff, their acceptability is practically assured.

(c) Classes should be organized by personally canvassing all accessible young people in the community who have completed the eighth grade in the public schools, including particularly those who have entered the high school. In making this canvas special emphasis should be placed upon the practical value of Bible knowledge, and upon the incomparable rank of the Bible in the literature of the world.

#### IOWA.

The program outlined in the following pages contains more than can be possibly covered in the year's work. The intention is to give great latitude to the tastes and preferences of the different teachers. Don't attempt to do it all, and don't scatter.

It should be borne in mind constantly that the teacher in the public school is expected to present facts of the Bible and to open up its literary treasures. The special phases of the interpretation of the facts and events must be left to the individual, to the homes and to the several Churches. You have no more right to bias the pupils' interpretations in regard to theological matters than you have to proselyte for your political convictions in teaching the history of the political parties.

#### Secondary Credit Courses in Bible Study.

The New Testament. The Gospels.

Second Period—The Gospel preached in Palestine.

Third Period—The Gospel preached to the Gentiles.

The Books of the Bible.

The New Testament. (27 books.)

1—The Gospels.

2—The Acts of the Apostles.

3—The Epistles.

4—Revelation.

The Apocryphal or Deutero-Canonical Books of the Old Testament.

#### General Regulations.

The Ruling of the State Board of Secondary School Regulations as to the earning of credit in Bible Study is as follows:

“Bible Study—One half to one unit. This course may consist of a half-year's work in either Old Testament History, Old Testament Narrative or New Testament History. The course must be pursued under the same conditions as credit work in the regular courses in history and in English.”

A unit is defined by this Board to mean a course of at least thirty-six weeks of five recitations a week, each recitation to be at least forty minutes in length. A unit is equivalent to two semester credits.

The work outlines for the Old Testament will constitute one half unit, and that for the New Testament another half-unit.

Four methods of Bible teaching are in vogue in the schools of this State:

1. The pupils are segregated along denominational lines, and the instruction is given once a week, or oftener, by pastors or by such persons as they may designate as instructors.
2. Some person in the community is chosen who may be trusted to rise above sectarian bias who will teach the Scriptures to high school pupils regardless of denominational lines.
3. In cities in which are located colleges or secondary schools that offer courses in Bible Study, pupils may be dismissed for an hour weekly, or oftener to receive Biblical instruction for high school credit.
4. In planning courses in English Classics, a half semester is devoted to intensive study of suitable chosen selections from the great discourses of the Bible.

In all cases the work must conform to the following requirements of the State Board of Secondary relations:

The Instructor must have the equivalent of a B. A. degree. Each recitation must be at least forty-five minutes in length.

Each lesson must require on the part of the pupil, at least an hour and a half of preparation.

## APPENDIX II

### OPINIONS OF NOTED EDUCATORS WITH REGARD TO RELIGIOUS EDUCATION.

To ascertain the opinion of those prominent in educational fields with regard to religious education for the young, the following questionnaire was sent to twenty-five authorities on educational matters and twenty responded.

1. What do you consider the place of religious education in the schools? Why?
2. What would you consider the best means of promoting it?
3. Are the American youth receiving such an education?
4. Do you distinguish between moral and religious instruction?

Appended are the answers received:

GEORGE S. COUNTS, *Professor of Secondary Education, Yale University.*

1. "I believe that religious education should occupy an important place in the education of children. Just where this education should be provided is a question that can be answered only in terms of the existing educational institutions and traditions."
2. "I am of the opinion that some form of religious education of a non-sectarian order should be provided in the public schools. Among other things this would include giving the youngster a first-hand acquaintance with the religious history of man. The special sectarian instruction should of course be given through the various sectarian agencies for education."
3. "They certainly are not."
4. "I do distinguish between moral and religious instruction although the distinction to be made must of course vary with the religion and with the stage of culture reached. For our own time and civilization I would say the difference is primarily one of scope. Religious instruction is more inclusive than moral instruction, covering not only the relations of man with man, but the relation of man to the universe. As I see it, religion among other things attempts to give the widest and most inclusive interpretation of life. With these widest matters morality does not necessarily have anything to do."

REV. FRANCIS P. DONNELLY, S.J. of *S. Andrew-on-Hudson, Poughkeepsie.*

1. Most important. Because virtue is more than knowledge, and knowledge does not of itself produce virtue.
2. Solid religious beliefs, the life of Christ and of the Saints,—the religious atmosphere,—daily contact with religious motives,—the influence of good character in teachers.

3. "They are receiving some from the example of devoted teachers, but are not really receiving enough as is evident."
4. "Ethics or mere moral information is not effective without religion which is the foundation, sanction, and model of morals. Theoretically morality and religion may be separated, as the science of ethics and divinity, but practically the art of good living seems inseparable from some religious beliefs..

CHARLES H. JUDD, *of the School of Education, University of Chicago.*

1. "I do not believe that it is the business of the school to try to cover all phases of the child's training, and in view of the wide divergences in regard to religious matters, I think it would be disastrous to attempt to import these disagreements into the public schools."
2. "I think the best means of promoting proper religious education is to develop a responsibility in the homes and to see to it that intelligent attention is there given to this problem."
3. "The religious training of American youth comports strictly with the religious attitude of the people."
4. "In my judgment moral training is very much broader in its scope than religious training, and I believe that moral training is promoted by all sorts of instruction in citizenship and in correct thinking."

F. J. KELLY, *Dean of Administration of the University of Minnesota.*

1. "The religious impulse is universal among human beings. It has always had its place as one of the controls of human conduct. The tendency to worship one's ideal is the tendency which has been most powerful in keeping one's life in conformity with that ideal. That being the case no education is complete which has not developed this religious impulse, and no society can long stand which has neglected the cultivated religious impulse as one of the human controls."
2. "Religious education has two aspects, one which is associated with particular forms of religion and creed, such as Christianity and Buddhism on the one side, and Methodism and Roman Catholicism on the other. The other aspect of religious education is associated with the development of a worshipful and reverent attitude towards ideals of life as revealed in all sorts of human associations. The first of these aspects should be developed in connection with our established church organizations. The second should be developed in connection with all sorts of other social institutions,—the home, the school, the boy scouts, the camp fire girls. These two aspects are not entirely separate, but frequently converge in a common ideal represented in a religious character such as Christ. However, it must never be assumed that religious education can successfully be confined to any one social agency. but must be an aspect of them all."
3. "The American youth are not giving adequate attention to religious education. The same may be said, however, of the children of other lands."

4. "The confusion between moral and religious 'instruction' is what has broken down to a considerable extent the ultimate value of religious education. Instruction has relatively little to do with either religious or moral matters, but education has everything to do with them. Education is the leading out by means of something, whereas instruction is the putting in of something. Moral education has to do with the development of a keen sense of right and wrong about things, whereas religious education has to do with the development of a humble spirit ready to bow before one's ideal and yield one's personal preference before the requirements of that ideal. It is obvious therefore, that moral education is primarily intellectual, whereas religious education is almost wholly a matter of the spirit.

T. L. KELLEY, *Department of Education, Stanford University, California.*

1. "I consider the appropriate place of religious education very intimately connected with the personal qualifications of teachers. These differ so widely from teacher to teacher that I hesitate to propose any single procedure as desirable.
3. "In my judgment, American youth to-day are receiving religious education very inadequately."
4. "I do distinguish between moral and religious instruction, and consider that the purpose of education in this regard is character training, which is probably equivalent to the development of proper moral attitudes and habits.

HERSCHEL T. MANUEL, *Bureau of Educational Research, Western State College of Colorado.*

1. "Religious education should have a place in the Public Schools to the extent that differences in belief make it possible. Teachers should themselves be fundamentally religious and should reverently inspire the children to be religious, without teaching particular creeds. If children are taught a religious attitude in schools that are tax-supported, the task of teaching particular creeds may be left to private schools.  
However, I do feel that religious education should be definitely provided for by the churches and that it is not safe to leave this instruction to incidental agencies and the home. It is altogether probable that a cooperative plan can be worked out whereby children may receive the advantages of the public schools and yet receive religious instruction."
2. "It would seem best to develop a cooperative plan of religious instruction by which different churches will cooperate with the public schools."
3. "Religious instruction of the American youth is, in my opinion, greatly neglected."
4. "Moral and religious instruction are not necessarily the same. They may overlap. Moral instruction as such concerns one's relations to a Supreme Being and the human relations which follow from this first

relationship. Morals may have a religious sanction or they may not. It is expected that religious education will contain a great deal of moral teaching, for given certain relations to a God, there are important implications immediately in regard to conduct with one's fellows.

RT. REV. PHILIP R. MCDEVITT, *Bishop of Harrisburg.*

1. "Religious education trains the child to discharge his duties toward God, his neighbor and himself. It should, therefore, have an integral place in the school, public or private. Why?"

First, religion is the most important fact in the life of a human being. It deals with man's relations towards God, towards his neighbor, and towards himself. It concerns itself with his life here, and his destiny hereafter.

Second, religious education cannot produce results unless due consideration is given to it. Proficiency in no subject is possible without daily instruction therein. Reading, writing, arithmetic, etc. are taught daily. Physical culture that looks to the development of the body is taught daily. So religion and morality must be taught daily in order that a child may know God, serve God, may love his neighbor, may acquire habits of virtue honesty, purity, self-restraint, self-control, respect of law and authority, etc.

Third, to relegate religious education to the church and Sunday-school (on the plea that the day school deals with subjects that appeal to reason, while religion deals with subjects that appeal to faith), is to expect the Sunday school to succeed in religious education under conditions where the day school fails totally in the secular branches."

Dr. Robert Ellis Thompson says: \*

'One of the first practical dangers of society is that the greatest truths that bear on human life shall come to be identified in the public mind with Sunday Churches and Sunday schools. We certainly are helping to that when we provide that the most aroused activities of the boy's mind shall be divorced from those truths and that the subjects of science, literature, and history, with which Church and Sunday School cannot deal, shall be taught him with a studied absence of reference to the divine intelligence at the heart of things! What is that but a practical lesson in the atheism that shuts God out of all but certain selected parts of life with which the young man may have as little to do as he pleases.

'What would be the effect upon the child's mind of excluding studiously all mention of his earthly father from his work and play for five or six days a week, of treating all his belongings and relations without reference to the parent to whom he owes them; and of permitting such reference only on stated times when they were

\* Robert E. Thompson, "Divine Order of Human Society," pp. 189-190-191.

declared in order? But the monstrosity and mischievousness of such an arrangement would be as nothing to this scholastic taboo of the living God to whom the child owes every breath of its daily life. Who lies about us as a great flood of life and light seeking to enter in and possess its spirit. Shall the school boycott Him, whose very thoughts it is thinking after him in the fields of science, of history, and all the realms of human knowledge.'''

2. "The only really effective way to promote religious education is to give to it a place in the course of study in every school. All subjects of importance that enter into the training of the child are accorded this recognition. Why should religious education be excepted?"

The various plans proposed to supply religious education, while they are to be commended as an effort to provide what the day schools neglect, are inadequate. If the teaching of reading or arithmetic were excluded from the curriculum of the day school, no one would admit that the teaching of either branch once a week, in a building outside of the ordinary school and, possibly, by untrained teachers, would give the child the facility to read and use numbers. Why should an arrangement that fails in secular subjects succeed in religious education?

In other words, the way to meet the present situation and the means to promote religious education will be found in adopting the suggestion of Professor Sadler, the distinguished English educator, who says: \*

'I submit that *variety of types of schools set in a framework of national organization*, can alone give us that practical synthesis of effort which will make the ineradicable convictions of the different groups in a community as varied as our own.'''

3. "If by religious education is meant a training in the knowledge of God, His laws, His punishments, in the doctrines of Christianity, in the duties that man owes to his fellowmen, the civil authority, in the duties that he owes to himself—self-restraint, self-control, honesty, purity, truth, etc.—the answer for the vast majority of American youth is 'No'. The schools of the State are educating the greater number of the children of the country. The courses of study in such schools, while commanding moral instruction, exclude religious instruction for the reason that it is sectarian and, consequently, should have no place in a non-sectarian school.
4. "The only distinction I should make between moral and religious education is the distinction that is seen between the walls of a building and the foundation. I can consider the walls, the height, the thickness, the material, the external appearance, etc. At the time I do not think of the foundation, but the very moment I consider the permanency and the safety of the walls, I must think of the foundation. Unless the foundation is right, the walls and the roof of a building are a menace to life. So moral instruction may dwell upon various reasons why

\* "Report of Church Congress," Manchester, 1908, p. 127.

children should do what is right; to do so is an act in conformity with reason; it is to further the welfare of society; to secure happiness in this world, to bring happiness to others, etc. But beautiful and attractive as these reasons may be, they are insufficient to maintain the structure of the moral life. Merely human motives have the same relation to a thoroughly sound moral life, that the walls have to a safe building. The walls alone without a solid foundation cannot assure a safe building. So there can be no sound moral teaching that does not rest upon divine truth. "Without religion there can be no moral education deserving of the name, nor of any good; for the very nature and force of all duty comes from those special duties which bind man to God, Who commands, forbids, and determines what is good and evil. And so, to be desirous that minds should be imbued with good and at the same time to leave them without religion, is as senseless as to invite people to virtue after having taken away the foundation on which it rests.' '\*

REV. JOHN A. O'BRIEN, *Director of Columbus Foundation, University of Illinois.*

1. "I think religious education is fundamental in any all-rounded scheme of education. It is the best foundation for the moral law.
2. "One effective means will be the working out of an arrangement whereby every student in public or private schools will be permitted to attend classes of religious instruction.
4. "A distinction may be made: Moral instruction covering the duties of man to man; Religious,—those duties plus duties to God."

JOSEPH PETERSON, *Department of Psychology, George Peabody College for Teachers, Nashville, Tenn.*

1. "Until we get to the point of defining and understanding religious education better than at present it should not be in the Public Schools. If it is made thoroughly social and modern to include the best that moral and social development can mean, with creeds and dogmas left out, there could be little objection to having it in the Public School. But the socializing movement in education, and the physical education movement are rapidly tending toward supplying the whole need, it seems to me. While many persons could be trusted perfectly well with religious education in the schools, many others, if given any authority in the schools would attempt to restrict free inquiry that might tend to go against their own views. The supplanting of real education with a spirit of indoctrination would be a great calamity to our public schools."
2. "In the long run it would doubtless prove best to modernize it thoroughly with the attitude that prevails in our best physical and social training;

\* Leo XIII, Encyclical "Affari Vos."



selfishness of all kinds must be eliminated, even selfishness for one's creed or group. Devotion to the good of others in the world about us should have the emphasis."

3. "Education in the public schools comes short in many respects of what is desirable, and partly, probably of what in a modern sense may be called religious education. In my judgment the deficiency is not one of too little religion, but one of too much formality and routine, and even dogmatism regarding what little we know, or suppose we know, not enough of the true inquiring attitude, of the spirit of cooperative research."
4. "There is very little difference as I see it. Religious instruction could put more emphasis on certain ceremonies involving group participation. I mean by morality here general consistency and effectiveness in social life, that which will bring life more abundantly to all members of society. In aim the two sorts of education seem to be essentially the same.

C. E. CHADSEY, *Dean of the College of Education, University of Illinois.*

1. "In my judgment religious education, so-called, has no place in the the public schools. I am, however, in sympathy with the movement which is found in a good many places in the United States through which religious education is offered by duly authorized and qualified representatives of various religious denominations, and in places separated from the public schools, which gives to public students, either during the customary school hours or outside of the customary hours, the religious training which is favored by the denomination to which their parents are attached. In parochial schools where the parents send their children in the conviction that the best general education for the child may be secured under the general control of the school itself, and in the closest connection with the secular education, I see no reason why objection of any sort should be raised by anybody. Certainly the private school is justified in offering religious education to whatever degree the patrons of the schools approve.

RT. REV. WILLIAM T. RUSSELL, *Bishop of Charleston, S. Carolina.*

1. "In public school there is no place for religious instruction. In private schools, yes,—naturally in denominational schools.
2. "In Catholic Schools by graded systematic instruction in catechism.
3. "Those in Catholic schools, yes. Those in public schools, No. I cannot answer for non-Catholic denominational schools.
4. "No. Any code of morals that is not based on religion or religious faith is limited in its scope, and in its object. Without religious faith, no moral code can go beyond this world and its interests. There can be no higher constant motive than self-interest, though occasionally an individual is found who is actuated by an altruistic motive.

"Thou shalt not," cannot be maintained as a controlling influence

in men's lives without some religious sanction. To be actuated by religious motives means to be actuated by faith. Only faith can carry a man in his actions beyond the natural and selfish interests of this world. While it may happen that here and there we meet a man who apparently devotes his whole time and energy and money to the welfare of others, the very fact that he is considered a hero by others proves that his conduct is not accepted as a model by the general run of men. Even in such extraordinary cases, it may be questioned whether at bottom such a man is not actuated by motives of self-gratification and self-glorification. To sum up,—we may say that without religion, the only moral code is expediency. Respectability takes the place of religion. “*Do nothing that will bring condemnation upon yourself or your family—if it becomes known.*” A prominent jurist of the United States Court who boasted of having no religious belief, summed up a famous case which he had heard in these words: “*His only guilt was in being caught.*”

REV. JAMES H. RYAN, *Executive Secretary of the National Catholic Welfare Conference.*

1. “From the viewpoint of one who believes that man is a spiritual being and is destined to another life after the termination of this present existence, I contend that religious teaching is vital to a complete and sound education. Religious education should hold a prime place in the education of every child.

To my way of thinking the secularist philosophy is one-sided, inadequate, and full of dangers both to the individual and to society. If by any chance it were universally adopted in a country, the outcome would be a distinct loss in national moral energy as well as a weakening of the foundations upon which true democracy rests. Democracy is essentially of individuals. Translated it means self-control, self-sacrifice, courage, honesty, all moral qualities of the individual. These cannot be developed in the individual if education begins with the assumption that they do not exist, or if they do exist, they do not matter.

Horace Mann left behind him an educational heritage whose value to-day is questioned on all sides. His ideal of a universal compulsory education has been realized, and that is a great deal. His efforts to divorce religion from education have also been successful in the public school, and that is an achievement of which neither he nor the nation can be proud.

Religion, and by religion I do not mean undenominational or natural religion, must have a place in education, not only to maintain our churches but to develop to its full capacity both the life of the individual and of society. This I believe necessary, not only on religious and philosophical grounds, but for historical reasons as well.

2. "The best means of promoting religious education is to incorporate it into the curriculum or, better still, make religion the basis of the curriculum, correlating all subjects taught with this foundation subject. Other means like the Sunday School, the Vacation Bible School, the Week Day Religious School may help in the teaching of children. They are mere make-shifts and stop-gaps if one takes a correct and wide view of the educative process. Religious education should not merely aim to teach a few dogmatic truths. It must be permeated through and through by religious ideals and purposes. The curriculum must be religious, the atmosphere of the classroom religious, and the teacher himself must view his work as a consecrated task. Only along such lines can we have a religious education in the true and complete sense of the word."
3. "Unfortunately, millions of American children are not receiving a religious education. Protestant children grow up with little or no knowledge of religion, as recent surveys amply prove. Jewish and Catholic children are much better off, but even they do not receive anything like the amount or quality of training necessary. How all our children are to get a sound training in moral and religious ideals and practices, I do not know. The state cannot teach religion. Our laws and history make such a procedure impossible. The private and religious school does give a religious training, but it can never hope to meet the demands of the nation for such education. The problem is one for statesmen and educators to solve, working together without prejudice and antagonism, the welfare of all the people being the paramount consideration. Some European countries are progressing along the right paths. English statesmen have thought out a workable solution. The United States is hardly prepared as yet to lay down a course of action acceptable to all.
4. "Theoretically, I distinguish between moral and religious education. There are natural and supernatural virtues, just as there are natural and supernatural motives. No one doubts that the secular school may train the natural virtues. But are these all the virtues a man and a citizen need possess? Emphatically no. He is also a religious being. He not only knows; he wills, he loves, he believes. Unless he is trained to act from supernatural motives (and they are the highest motives) he does not act according to his beliefs. Faith must influence man's life. It cannot do so, or it will do so only in a very weak fashion, unless faith has been fostered and developed in him as a child.  
Practically, the natural virtues are not sufficient for life, especially in a crisis. No other proof is needed of this than an appeal to each man's memory of his own past. When natural and supernatural virtues, on the other hand supplement and sustain one another, much can be looked for in the conduct of the individual. A great deal more could be made of this point. Suffice it to say that in devising a system of education, we are looking toward the average individual, not towards

exceptional cases. The average man needs the sustaining force of a religious sanction for his actions—a psychological and ethical fact worth a whole mountain of speculation about the possibility of a morality without a dogma.

As an educator, therefore, I could not distinguish, except academically, between moral and religious education. The two must go together hand in hand. As man, in my philosophy, is not merely a body, but a compound of soul and body, and as the destiny of man is not merely happiness here below, so his education must include a training in all those things which will bring the true purposes of life into bold relief and will not, by consequence, either fail to recognize or insist in minimizing them.

WILLIAM G. SHEPHERD whose articles—"Shall we Teach Religion in School," aroused nation-wide interest, answers the questionnaire thus:

1. "To-day religion is not recognized as a human motive in our public schools. The place or rather purpose I have in mind is to introduce enough of general religious instruction to impress on the minds of children the importance and utter necessity of religion in all human affairs."
2. "The best means of promoting religious education would be through the home."
3. "American youth are receiving no *such instruction* in homes or schools except in special cases."
4. "To my mind moral instruction leaves out all spiritual development; it involves only mental, and not even emotional activity. It abolishes a God—and I, for one, must believe there is a God."

REV. FRANCIS P. SIEGFRIED, *Professor of Moral Theology, St. Charles Seminary, Overbrook, Pa.*

1. "Religious education ought to receive the most prominent place in the school. By this is meant that it should be given a space of time proportionate to its educative value. Educative of the child's powers and life not only specifically religious and moral but intellectual as well. The school's atmosphere should breathe religion, pictures, images, especially the text and the reading books should contribute religious influences.
2. "It (religious education) cannot be carried out except in Catholic schools. For this reason Catholics must have their own schools, build and maintain them, if the government will not divide proportionally the school fund. Public schools are strictly speaking not educative though they are instructional institutions. They do not, and cannot develop the child's complete nature, because they leave out the essential relation thereof to God, the Creator, and final end. Why? The foregoing is the answer. God is the creator of the child's soul, the ulti-

mate end of complete life, the supreme norm of rectitude and the immediate source of moral obligation. The consciousness of these essential relations should be habitual with the growing child. This cannot, as a rule, be acquired in the home for obvious reasons, nor in the weekly Sunday School hour."

3. "The American youth, outside of Catholic homes are not receiving and can not receive such an education. The public school system is incapable of giving it. Non-Catholics must do the best they can with this inadequate instrument. The revolution of the 16th century introduced a divorce between the secular and the eternal which pervades every department of modern life. The Christian bodies that separated from Mother Church must either return or continue to suffer the consequences of this segregation which are only too obvious in the spreading immorality, and low standards of conduct manifest among the youth of to-day. Catholic youth it is true are frequently no better than their separated brethren, but that is due to no defect in the system wherein they were educated.

If any one wants to see this idea fully developed let him read the essay on the School Question by Orestes Brownson, Vol. 13 of his collected works. Brownson, it should be noted, was by all odds the profoundest and broadest philosopher the country ever produced. A convert to Catholicism he knew by personal experience the defects of secular education.

4. "Do I distinguish between moral and religious education? Most certainly, but in making the distinction, I realize its inadequacy. It is a distinction without a difference. I may think of a man's moral duties to himself, his fellows, his family, the state, without explicitly thinking of religion, or his duties to God. But as soon as I ask myself *why* he should fulfil any of those duties I see that no motive is valid or adequate when separated from the duty of obedience to God, the source of all moral obligation. Why should I be true to myself,—curb passion, practice honesty, virtue, what not, except because my Creator and my ultimate end wants, requires me to do so. He, my Maker has a plan into which He wants me to fit my actions,—not only those that concern Himself, religious, but those no less that relate to myself and my neighbor. I may observe my so-called moral duties because it is the best policy, the most profitable, and not the most pleasurable in the long run. But if I find it profitable, advantageous, or pleasure-giving, to disregard the so-called ethical restrictions or requirements, who shall say me nay? If I leave out God I cannot discover any adequate or valid motive for duty.

But there are lots of people who live moral lives without any religion in them? These seem to be, and they often put religious people to the blush by their honesty, goodness, gentleness and other amiable qualities. But all this only shows us that there is a great deal of goodness in human nature, just as there is badness.

And such people refuse to be logical, consecutive, final in their thinking. They are content to stop short both in thought and conduct when it pleases them to do so. Religion puts restraint on the will and passion, in order to keep man self-consistent, and therefore true to his Maker. It is easy to leave religion out of doors so as to enjoy the snug inside of subtle self-seeking—which is often most egoistic when seemingly most altruistic. When we are considering the value of an educational system, the least that we can ask from it is that it be logical and adequate to its purpose. These qualities cannot be found in an educational system that seeks to inculcate moral life and ideals apart from the motives and agencies supplied solely by religion.

JOHN L. STENQUIST, *Bureau of Educational Research, Baltimore, Md.*

1. "I am uncertain as to the place religious education in public or private schools should occupy;—provided moral and ethical training is taken care of in some other way. My impression is that religious education tends to become narrow and sectarian, that it is not necessary in the teaching of morals and ethics.
4. "Yes, I do distinguish between moral and religious education. I am strongly in favor of every legitimate form of moral training. I do not believe that religion needs enter into this. Moral training, it seems to me, is concerned chiefly with instilling in the minds of youth a sound sense of right and wrong as applied to human conduct. Most religious instruction has, of course, ostensibly this also as one of its principles, but by bringing in various and conflicting religious beliefs, many of which are rapidly becoming outgrown, it seems to me to fail in holding the respect of our brightest youths, as well as of many of our intelligent adult thinkers."

JAMES J. WALSH, *author of "The Thirteenth, the Greatest of Centuries."*

1. "I consider the place of religious education to be in the private school I find it hard to understand how religion can be treated as a subject for education in public schools since we have hundreds of religions in this country."
2. "I think that the best means of providing for religious education is to have undergraduate education in the hands of those whose duty it is to see that religion shall form the background of all early training."
3. "American youth is not receiving such education."
4. "Yes, there is a distinction between moral and religious instruction. Epictetus, Marcus Aurelius, Ptah-Hotep, are examples of moral instruction; they have an appeal to the mind. There is something deeper than the mind in human beings, what we call the heart. It is appealed to by truth touched by emotion, which is one definition for poetry, but also for religion, and men live by their emotions much more than their reason.

Men must be taught not only to recognize the difference between right and wrong, but they must be supplied with the motives that will tempt them to do right and avoid wrong. These motives are not only fear of the Lord, and dread of consequences, but love of the Being Who has made us and given us a high destiny.

Religious education consists not only in the practice of the moral law, but also in the fulfilment of our obligations toward the Almighty by acknowledgement of them, gratefulness for His goodness and the cultivation of a real affection.''

CARLETON W. WASHBURN, *Superintendent of the Winnetka Public Schools.*

1. "I believe that schools should provide a place for religious education when they can be sure that the education will be carried on in accordance with the best principles of modern educational thinking. It would be excellent if the various churches and denominations could combine in a basic curriculum, on which all would agree and which could be handled in the regular day schools, leaving the sectarian differences for the private work of different church organizations. Underneath Catholicism, Protestantism, Judaism, and all other religions, there is a certain basic, commonly recognized truth. This should have a place in the teaching of every child."
2. "It is hard to state what place is the best for promoting it. Private and public schools can do their part, the churches theirs. Outside civic organizations and Parent-Teacher Associations are perhaps the best organizations of all to carry out the promotion of this idea."
3. "I do not think the American youth are receiving adequate religious education."
4. "There is a marked distinction between moral and religious instruction. It is possible to have moral instruction with practically no religious instruction. Religious instruction would necessarily include reference to a Divine Being and a certain emotional attitude toward that Divine Being. It would form the heart of moral instruction, which in itself is merely a question of man's relation to man. There were two great commandments, one of which is essentially religious and the other essentially moral (in the wide rather than the literal sense of the word moral).

### APPENDIX III.

#### QUESTIONNAIRE SENT TO THE COUNTY SCHOOL SUPERINTENDENTS OF PENNSYLVANIA.

The following questionnaire was sent to the sixty-seven county School Superintendents of Pennsylvania in an attempt to find out what was being done in the schools of the State towards providing religious instruction for the children attending the public schools. Of the sixty-seven appealed to, fifty responded.

1. Is religious instruction given to the pupils in your school? How often? For how long a period? Is it given by the regular classroom teacher? By special teachers? If so, what qualifications are prescribed? Does the prescribed training include special preparation for religious instruction?
2. Are pupils in your school system regularly excused from school for religious instruction given by outside agencies? For how many days a week? For how many hours each day?
3. What denominations avail themselves of this privilege, and what is approximately the proportionate part of the total number of pupils enrolled who are thus regularly excused for religious instruction carried on by sects?
4. What is the method followed in the instruction? Lecture? Assigned lesson? In what?  
Organized activities such as projects and problems, dramatization, etc. Do you use illustrative material? If so, what?
5. What means, if any, are used to correlate religious education with home life, or such activities as are carried on by boy or girl scouts and similar organizations?
6. What is done with pupils who are not thus excused during the periods in question? Are the children not thus excused given general non-sectarian religious instruction?  
Or are they given academic work which the excused pupils lose?  
If not, what do they do?
7. What sort of training in matters of religious education is required of teachers?  
Is the religious instruction given wholly by teachers selected on account of their special adaptation for the work through personal character or religious devotion?
8. Is any form of school credit or other recognition given to the outside study carried on by these outside agencies?



If so, on what is such credit based? On the nature of the work required?

On the training of the teachers giving it?

On some form of test given by Public School authorities?

If not, on what?

- 9. What specific or definite work in character education is being carried on in your school? If character education is not carried on as an organized scheme, do you think it could be incorporated in citizenship training?
- 10. What study if any has been made of an academic or secular school work, with a view to the public school emphasizing and the church school utilizing all subject matter and activities which while non-religious in their nature can be used to correlate with religious instruction?
- 11. Do you think that it is possible to teach morality apart from religion? If so, by what means?

\* \* \* \* \*

City .....

County .....

## SUMMARY.

### OF A QUESTIONNAIRE SENT TO THE COUNTY SCHOOL SUPERINTENDENTS OF PENNSYLVANIA.

From a questionnaire sent out to the sixty-seven county School Superintendents of Pennsylvania the following information was obtained:

Of the fifty Superintendents reporting, twenty think that character education could be incorporated with citizenship training. Ten state that character education is being carried on by means of civic projects and *manner lessons* (the italics are mine); one thinks it is being incorporated in citizenship training; one superintendent alone expressed his opinion that character education cannot be fully incorporated in citizenship training, and declared he was in favor of specific religious training. Eighteen gave no answer.

With regard to the question: "Do you think that it is possible to teach morality apart from religion, if so, by what means? Twenty-one of the fifty answering emphatically declared that morality could not be taught apart from religion. Eighteen as emphatically state that it can be taught. Six say that perhaps it can be taught but only to a limited extent, and on a very low plane. One superintendent says it depends on the definition of morality. Taking it in an extensive sense, he thinks much can be done by suggestion and habit training, carefully and regularly pursued in connection with a regular school plan. Another "believes that religion is the basis or groundwork on which morality should rest. And I will be glad to see a time set apart in the day when children in community centers might go to their respective churches for instruction in religion, as I feel that the Sunday School periods are all too short, and too hasty to give adequate religious instruction." Yet another thinks that to "an extent morality may be taught apart from religion by holding up the beauty of moral rectitude." While six see no distinction between morality and religion.

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**Nihil Obstat**

J. M. CORRIGAN  
*Censor Librorum*

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UNIVERSITY OF PENNSYLVANIA

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RELIGIOUS EDUCATION IN CERTAIN  
EVANGELICAL COLLEGES—  
A STUDY IN STATUS  
AND TENDENCIES

THERON CHARLTON McGEE

A THESIS

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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~~192478~~

## PREFACE

The author here wishes to acknowledge his gratefulness and indebtedness to the large number of college administrators and teachers, to the secretaries of the boards of education and religious education of the various denominations and of the International Council of Religious Education, and to the other denominational leaders, who have given valuable assistance in interviews and in responses to questionnaires and correspondence.

A further acknowledgement is here made of the author's indebtedness to all those, who, as faithful teachers, have guided his training through the years, especially those in the departments of Education and History of Religions in the University of Pennsylvania. Space will not permit to name all in either case. Special mention should be made of the three who have given generously of their time in guiding the production of this thesis: Dr. A. Duncan Yocum, Dr. E. Duncan Grizzell, and Dr. James C. Miller.





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## CHAPTER I

### INTRODUCTION

**The Denominational College and Religious Education.** Practically all the older colleges of America, and many of those established in more recent years, had their beginning under the auspices of some religious denomination or church. Upon the entrance of the state into the field of education they had great difficulty adjusting themselves to the changed order. It became very difficult for many of them to maintain their existence in competition with the tax supported normal school or college. They had been accustomed to depend largely upon tuition; the state schools charged little or no tuition. Many were forced to close their doors. The survivors were engulfed in the secularizing tendency which followed. Their graduates who desired to go elsewhere for graduate study often found difficulty in receiving credit for work done in the field of religion. The same difficulty was often met if they wished to transfer to another school before graduation, or if a certificate was sought to teach in the public school system. Reluctantly the denominational colleges yielded to what seemed to be the inevitable and gradually removed from their curricula many of their courses in religion. By so doing they became more and more competing institutions. Many raised the question as to whether they could long continue. Others were seriously questioning as to whether there was any longer a need for them.<sup>1</sup>

Within more recent years, and especially during the last decade, there has been a growing feeling that the denominational colleges have a place, not as competing institutions, but as schools specializing in religion and religious training. Dr.

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<sup>1</sup>John E. Stout, *Organization and Administration of Religious Education*, pp. 241 to 271.

John E. Stout thus sums up this newer conception as follows:

The question now before us, therefore, is not whether these schools will continue to exist. It has to do with the functions they should perform. If their function is merely to compete with State schools, the most of them are engaged in an unequal and unfruitful struggle. A few of the larger denominational or quasi-denominational schools will probably continue to compete successfully. But the present outlook for successful competition is not promising. On the other hand, if these schools can be made to perform in far larger measure than they are now doing, the function for which they are primarily intended, they have a field of usefulness unparalleled in the Christian Church.<sup>1</sup>

That there is a serious gap in the American public school system will scarcely be denied by any who believe religion has values. It seems next to impossible for the public school to meet this need without jeopardizing one of the fundamental principles upon which the American government rests—the separation of church and state.<sup>1</sup> Many leaders in the fields of both education and religious education have urged the establishing of a dual system of schools, correlated and cooperating with each other, the one supported by the state, and the other by the church. The denominational college is felt by them to be the key to the training of teachers and administrators for the religious or church school system.

**Purpose.** It is the purpose of this thesis to determine to what extent the colleges of certain evangelical denominations have adjusted their programs by providing courses and curricula intended primarily to prepare for religious education as a vocation or avocation, to make a study of the present status of Religious Education, also to discover any tendencies which may be present and which may throw light upon the future, and so to be of assistance to teachers of Religious Education and college administrators planning courses in this field.

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<sup>1</sup>John E. Stout, *Organization and Administration of Religious Education*, p. 248.

<sup>2</sup>A. A. Brown, *A History of Religious Education in Recent Times*, pp. 195, 196.

**Religious Education Defined.** Religious Education is rather commonly defined, as is education, in two distinct senses. In the first place, it may be thought of as the teaching of religion, as Christian nurture, or as the process of making the individual religious. In the second place, it may be defined as the history, philosophy, principles and technique of this religious educational process, and of the organization and administration of the various schools of religion and agencies for religious development. It is thus used in identically the same sense in which Education is used when we speak of Education courses or departments in schools and colleges. It is in this latter sense in which the term is used in this study. It does not therefore include courses in Bible, Church History, Missions, etc., but only those courses having to do directly or indirectly with the technique of the religious educational process such as the following:

- History of Religious Education
- Principles of Religious Education
- Methods of Teaching Religion
- Psychological Basis of Religious Education
- Organization and Administration of Religious Education etc.

Courses in Homiletics, Pastoral Care, and others intended to prepare for the ministry exclusively are not ordinarily regarded as courses in Religious Education. This rather common practice is adhered to in this study.

**The Use of the Term College.** The college is here used in the rather broad sense and might be defined for our purposes as that American higher educational institution requiring for admission the completion of at least 15 secondary school units, and offering a four-year course representing approximately 120 semester hours of work, at the completion which a baccalaureate degree is given.

Theological seminaries, schools of religious education, and other purely professional schools, even though they offer a few so-called "academic" or "collegiate" courses, are not included unless they form a part of a college or of the under-

graduate training of a university. Courses given in other schools of the same institution, such as a school of religion or religious education, which may be elected by undergraduate college students, are considered as college courses regardless of where administered.

**Denominations and Colleges Chosen.** The evangelical denominations chosen for this study are those which formerly were represented in the Sunday School Council of Evangelical Denominations and those having representation in the International Council of Religious Education, which was formed by a merger of the International Sunday School Association with the Sunday School Council of the Evangelical Denominations. The schools of denominations outside the United States, the schools of colored denominations affiliated with either council, and the schools of the denominations chosen which are devoted exclusively to the education of colored young men and women are not included. The study is further limited to senior or four-year colleges. Two of the denominations which might have otherwise been included have no senior colleges. The Canadian, Mexican, colored denominations, and the two having no senior colleges being omitted, the following is a list of the denominations whose schools are embraced in the study:

- Advent Christian
- Baptist, Northern
- Baptist, Seventh Day
- Baptist, Southern
- Brethren Church
- Church of the Brethren
- Christian
- Christian Reformed
- Church of the Nazarene
- Congregational
- Disciples
- Evangelical Church
- Evangelical Synod of North America
- Friends
- Methodist Episcopal



Methodist Episcopal, South  
Methodist, Free  
Methodist, Protestant  
Methodist, Wesleyan  
Presbyterian, Cumberland  
Presbyterian, U. S. A.  
Presbyterian, U. S.  
Presbyterian, United  
Protestant Episcopal  
Reformed Church in America  
Reformed Church in U. S.  
United Brethren  
United Brethren (Old Constitution)  
United Lutheran

The 1925 Yearbook of the International Council of Religious Education gave a list of the schools and colleges of these various denominations (with the exception of the Southern Baptist and United Lutheran) which were offering courses in Religious Education, and for which "Standard Leadership Training" credit had been given; but this was not a complete list at that time. Since then a few colleges have been closed, while others have been organized. At least one has changed its denominational affiliation and another has become a municipal university. In order to secure a complete list for 1927, competent officials of each denomination were asked to verify the list given in the Yearbook for their particular denomination, or send an authentic list of their colleges. Whenever the official machinery of the denomination provided for a board of education or religious education the information was secured from the secretary of this board. When such a board did not exist, it was procured from the secretaries of the other boards or other officials of the denomination. The complete list of the schools is given in Appendix A.

**Non-Sectarian Christian Colleges.** A very large number of colleges, which formerly maintained an affiliation or connection with the denominations studied, have for various reasons ceased to be affiliated with any one of them, and have

launched upon a non-sectarian, Christian platform. Many of these schools offer courses in Religious Education and would constitute an interesting study; but from the very nature of the case are excluded from this one.

**Colleges Claimed by More Than One Denomination.** A few colleges are supported by more than one denomination, or in some cases by what might be regarded as branches of the same denomination. William Jewell College is claimed by both Northern and Southern Baptists. Centre, Davis and Elkins and Westminster Colleges are supported by the Presbyterian Churches, U. S. A. and U. S. (Northern and Southern). Carleton College, though originally a Congregational school, is now also affiliated with the Baptist denomination as well. It also has a slight connection with the Protestant Episcopal Church, though it is not listed in the group of colleges claimed by that denomination. Intermountain Union College is controlled by both the Methodist Episcopal Church and the Presbyterian Church, U. S. A. These schools are included in the lists of denominations claiming them when the denominations are being treated separately, but are counted only once in the totals of all colleges.

**Sources of Data.** From the very nature of the case the sources of information concerning the status of Religious Education in these various colleges would have to be almost wholly original. Obviously, the bulletins, catalogs, and other printed matter of the schools themselves and of their controlling, promotional, or advisory agencies, constitute a very important source of data. The catalogs for the year 1927-28 of all the 293 schools save two<sup>1</sup> have been very carefully studied. Bulletins of the boards of education and denominational yearbooks, together with any other bulletins obtainable for recent years, have also been carefully examined. Catalogs and bulletins of colleges and denominations for the years since 1900 have been consulted.

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<sup>1</sup> It was not possible to secure catalogs of two schools for 1927-28—Eastern Nazarene College and Lutheran College for Women. A bulletin of the former was obtained for 1926-27. No information was secured from the latter, either by correspondence, questionnaire, or bulletin.

As a check upon possible inaccuracies which might arise from a catalog and bulletin study alone, and in order to secure further information not given in the catalogs or bulletins, additional information has been sought from the teachers of Religious Education, teachers in other departments where courses in Religious Education might be administered, administrative officers of these schools, boards of education and denominational officers and leaders, both by questionnaire and correspondence. See Appendix G for sample form letters and questionnaires.

Secondary sources have been used wherever it has been possible to secure data from such sources. These have proven of most value in securing historical data.

## CHAPTER II

### GENERAL HISTORY AND STATUS

**A Retrospect.** As far back as the beginning of the second half of the nineteenth century Bishop John H. Vincent urged that courses for the training of Sunday school teachers and leaders be given in the denominational colleges. Being unable to persuade the college administrators to arrange such courses, he founded the "Assembly" on Lake Chautauqua primarily to provide a place where such training could be had. During the first three years of its history this objective was paramount, but in the course of time, as the Chautauqua Movement grew, other objectives came into prominence and the original objective was almost completely lost sight of. Near the beginning of the twentieth century a few colleges began the venture of offering courses in what was then called Sunday School Pedagogy. These were, however, voluntary, non-credit courses.<sup>1</sup>

**Two Periods or Steps.** Generally speaking, there have been two periods or steps which have marked the admission of courses of Religious Education into colleges. The first was the non-scholastic, extra-curricular, or the period of voluntary study, no academic credit being given. This period began about 1900. In some instances courses were tolerated in a college classroom or a nearby church or Y. M. C. A., and students permitted to take them, an enthusiastic teacher, pastor, or Y. M. C. A. worker giving the courses in addition to his other duties.<sup>2</sup> In other instances they were encouraged, and even fostered by the management of the school, but no credit given for them. Certificates were often issued upon the completion of these courses. The certificates, however, re-

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<sup>1</sup>A. A. Brown, *A History of Religious Education in Recent Times*, pp. 140-144.

<sup>2</sup> *Ibid*, p. 243.

sembled Confederate money in at least two respects—they looked good, but in reality were equally worthless.

That this period is almost wholly past will be seen by the fact that only four colleges announce in their catalogs voluntary, non-credit courses.

In 1901 the vacation Bible school movement<sup>1</sup> had its beginning, and in 1913 the weekday religious education movement.<sup>2</sup> These have often employed paid teachers and administrators. The recent emphasis upon young people's work has also led to the employment of salaried leaders in this field. These in turn reacted upon the Sunday school and salaried Sunday school superintendents began to appear. More recently, a new official—the director of religious education—has come into existence. With the paying of salaries came the demand for better preparation. As the colleges began to consider this preparation seriously, the second step was taken and credit courses in Religious Education began to appear in the college curriculum. It is claimed by some that the first college course in Religious Education, which commanded credit, was given in Drake University by Dr. Walter S. Athearn while a teacher there in 1909. Others rather speedily followed his example.

**Recommendations of the Sunday School Council of Evangelical Denominations.** The matter had become of such importance by the first annual meeting of the Sunday School Council of Evangelical Denominations in 1911, that the following resolution was passed by this body:

Recognizing with gladness the work already done in some of our Colleges and Seminaries,

Resolved: (1) That we urge the establishment of lectures and study courses, dealing with the English Bible, religious pedagogy and allied topics, and that such courses be made a part of the regular curriculum in all our secondary schools, colleges and theological seminaries.

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<sup>1</sup> Albert H. Gage, *A Church Vacation School*, pp. 15-23.

<sup>2</sup> Philip H. Lotz, *Current Week Day Religious Education*, pp. 32-38.

(2) That wherever possible we urge the establishment in all these institutions of full professorships, dealing with these subjects, and professorships in each institution to be of equal standing with any other professorship in the same institution.

(3) That we recommend to our theological seminaries the establishment of special courses for the training of superintendents, teachers and other Sunday school workers.

(4) That the various Sunday School Boards or Societies represented in this Council will co-operate in every possible way with the aforesaid schools, colleges, and seminaries in the establishment of said courses and professorships.<sup>1</sup>

**A Survey of the Field.** In 1914-15 Dr. Walter S. Athearn made a survey of the teaching of Religious Education in the colleges of America.<sup>2</sup> He found only thirty-eight colleges offering courses in Religious Education at that time. Of this number, twenty-five were colleges of the evangelical denominations belonging to this study. These twenty-five schools offered 48 courses totaling 163 semester hours. According to this it may be seen that 8.2% of the colleges of this study were at that time offering courses in Religious Education. Dr. Athearn also found that with the exception of one school, which began offering courses in Religious Education in 1899, that all had entered the field since 1900, and that probably not more than ten of all the thirty-eight schools were offering courses in 1910.

**A School of Religious Education Established.** In 1918 Boston University established a School of Religious Education and Social Service. This school has had great influence on other schools in the organization of courses in, and establishment of departments of Religious Education. It offers both graduate and undergraduate courses and degrees.

**Religious Educational Growth in Methodist Colleges.** In 1919 the catalogs of forty-two white colleges of the Methodist Episcopal Church showed fifteen schools (35.7%) offer-

<sup>1</sup> A. A. Brown, *History of Religious Education in Recent Times*, p. 253.

<sup>2</sup> W. S. Athearn, *Religious Education in Colleges—Religious Education*, Vol. X, pp. 412-426, Oct., 1915.

ing courses in Religious Education, totaling 154 semester hours.<sup>1</sup> However, only 51 semester hours were offered, if the courses in Boston, Northwestern, and Garrett Biblical Institute (the theological school of Northwestern University) had been omitted. Doubtless many of these courses were of a graduate nature. Within two years the number of colleges offering courses in Religious Education, which belonged to this denomination, doubled; and the number of semester hours offered had risen to 375, excluding Boston and Garrett Biblical Institute.

“The Joint Committee”.<sup>2</sup> In 1921 two committees were appointed, one by the Religious Education Association, and the other by the Sunday School Council of Evangelical Denominations, for the purpose of making a study of undergraduate courses in Religion and Religious Education which should be given in the colleges. The two committees met together and recommended courses totaling 30 semester hours, which were to constitute an undergraduate major in Religious Education. This major included courses in other fields regarded as essential to the preparation of the religious education worker. The list of courses, together with the number of semester hours, is given in table No. 1.

TABLE NO. I.—COURSES RECOMMENDED BY THE JOINT COMMITTEE

Name of Courses.	Semester Hours
Bible (Content Courses) .....	6
Bible (Curriculum Values).....	3
The Christian Religion.....	3
Genetic Psychology .....	3
Introduction to Religious Education.....	3
Curriculum of Religious Education.....	2
Methods of Teaching Religion.....	4
History of Religious Education in America.....	3
Organization and Administration of R. E. ....	3

<sup>1</sup> A. A. Brown, *A History of Religious Education in Recent Times*, pp. 235, 236.

<sup>2</sup> *Ibid*, pp. 246-253.

That the recommendations of the "Joint Committee" have been very favorably received by the colleges and have been quite influential in forming their curricula, is evidenced by the number of schools offering courses bearing the names of those suggested.<sup>1</sup>

**Present Status.** A study of the catalogs for the year 1927-28 reveals the fact that 235 of the 293 colleges of the evangelical denominations studied, or 80.2%, offer courses in Religious Education, for which they give credit. Two schools offer courses, but it was not possible to ascertain the credit given. These colleges offer a total of 1060 courses in Religious Education, totaling 2862 semester hours which are open to undergraduate students. Of the 235 colleges offering courses in Religious Education, 120 reported in answer to the questionnaire, an enrollment of 4873 undergraduate students in one or more courses in Religious Education for the year 1926-27. If the remaining 115 schools which offer courses have as many students, the total number taking courses in the field would approximate 9,000 or 10,000 students. Seventy-one of the colleges reported 781 students majoring or planning to major in Religious Education. Upon the same basis as that used above, the total number of students majoring or planning to major in the field would approximate 2000 students.

**Demand for Courses Offered.** The effort was made to determine to what extent courses were announced, but not demanded, or given. A two-year cycle, or period of class rotation—1926-28—was chosen. One hundred and forty-three colleges indicated on the questionnaire whether they had given the courses listed in their catalogs within the two-year cycle. A total of 669 courses are offered in these schools. Sixty-eight, or 10.2%, of the courses listed in these schools were not given last year or would not be given this. Some of the schools had a cycle of more than two years. In others the courses were only given occasionally, but according to no definite cycle of rotation. In a few cases they had doubtless found their way into the catalog like a great many other

<sup>1</sup> See Chapter III.



courses with little or no intention of their being given. While the percentage of colleges (48%) answering this question is rather small to be conclusive, it would seem to indicate, that for the most part, courses in Religious Education, like many other newer courses in the college curriculum, are demanded and given, not simply announced.

The demand may also be seen from the average size of the classes. Discounting the total number of courses given by 10.2%—the percentage not given over a two-year cycle—the number of courses given within this period becomes 956. If the number of students taking courses in the field be approximately 9,000 or 10,000, the average number per class will be seen to be at least 10. When two things are considered this average would seem to be very much higher: (1) Many of these courses are given biennially, and (2) many of them extend through only one semester or term. The student would ordinarily continue through the year.

**Classification of Colleges.** Taking as a basis for classification the number of semester hours offered in Religious Education, the colleges of our study may be classified according to the provision which they make for Religious Education into the following five classes:

Class A—Those Offering 30 or More Semester Hours

Class B—Those Offering from 15 to 29 Semester Hours

Class C—Those Offering from 5 to 14 Semester Hours

Class D—Those Offering from 1 to 4 Semester Hours

Class E—Those Offering No Courses

**Class A Colleges.** The first class we have called Class A colleges. This represents those offering a rather full program for the training of religious educational workers—10 courses of three semester hours each, or 15 courses of two semester hours each. It also makes possible a major of 30 semester hours, or more, in Religious Education alone. Eighteen colleges belong in this class, 12 of which offer between 30

and 39 semester hours, while 6 offer more than 40 semester hours. The highest number offered is in Boston University, which offers 148 semester hours. A list of these colleges, together with the number of semester hours offered in each, may be found in Appendix B.

**Class B Colleges.** The second class we have designated as Class B colleges. This represents those offering a minor of 15 semester hours or more, or a major of less than 30 semester hours. There are 55 colleges in this class, a list of which, together with the semester hours offered in each, will be found in Appendix C. Of this number it will be noted that 9 offer between 25 and 29 semester hours inclusive, and 13 between 20 and 24 inclusive, while the remaining 34 offer from 15 to 19 inclusive.

**Class C Colleges.** The third class represents those offering a rather meager amount of courses—from 5 to 14 semester hours. These are regarded as Class C colleges. While a few minors are found of less than 15 semester hours, in the main the courses in Religious Education in these colleges must be combined with other courses in Bible, Education, etc., to make a major or minor. This may be considered the elective class. There are 94 schools in this class, 28 of which offer from 10 to 14 semester hours, and 66 offer from 5 to 9. See Appendix D for a list of these colleges, together with the number of semester hours offered in each.

**Class D Colleges.** Those offering less than five semester hours are classified as D colleges. This class represents the colleges, for the most part, which offer one course in Religious Education, though a few offer two courses of two semester hours each. One school offers four short courses of one semester hour each. See Appendix E for a list of these colleges and the semester hours for each college.

**Class E Colleges.** Fifty-nine of the colleges of this study offer no courses in Religious Education. These are placed in Class E. A list of these colleges is given in Appendix F.

**Unclassified Colleges.** Two colleges—Aurora College and Johnson C. Smith College—offer courses, but it was not pos-

sible to determine the number of semester hours of credit. One college, Western Maryland College, is in the process of organizing a new department of Religious Education, but just how many courses are being offered could not be ascertained.

**Discontinuance of Courses.** One hundred and fifty-seven replies were received to the questionnaire sent to the colleges asking whether they, at any time, within the last five years, had offered courses in Religious Education as defined in this study and for any reason discontinued them. Of this number 115 answered in the negative, 3 were uncertain, and 39 had offered courses and discontinued them. The reasons for discontinuance, together with the number of colleges discontinuing courses, are given in Table No. 2.

TABLE NO. 2—REASONS FOR DISCONTINUANCE OF COURSES

Reason for Discontinuance	Number of Colleges
Reorganization of courses.....	19
Faculty changes .....	5
Lack of teaching force or finance.....	5
Lack of demand .....	5
No reason .....	1
Miscellaneous .....	4

The table shows the reasons for discontinuing courses and the number of colleges discontinuing courses for each of the reasons given.

As may be seen from the table, nineteen of the schools had discontinued courses, which had formerly been given, in the process of reorganization that had taken place as newer courses had been arranged.

Five had made changes because of changes of faculty. Two of these had made changes in titles of courses, or content of courses only, but not in number of courses, due to the difference of interest, specialization or ability of the instructors. The instructor in one of the schools had resigned and in the other died. Apparently no others had been chosen to take their places. One school formerly giving courses in Sunday

School Pedagogy had discontinued these courses because of the change of the head of the department where they had been given.

Five gave as the reason for discontinuance the lack of teaching force or finance. One of these was in the flood district of Louisiana, and had been forced to cut down its courses offered during the current year. Another had, at some time within the five-year period, discontinued giving courses, but is at present organizing a department with a full-time instructor.

Five gave lack of demand, or student interest.

One school gave as the reason for the discontinuance of a course, that it had been given in the Summer school by a visiting instructor. Another that courses were not given because the instructor was absent on leave. One school gave as the reason for combining two courses that they had the "feeling that the A. B. college should not turn out specialists, but lay leaders." Another gave "exhaustion of the field from which we could expect to get students of this type."

Not including those discontinued in the process of reorganization, 25 courses have been temporarily or permanently discontinued. Of this number only two had been discontinued because of lack of demand or lack of student interest, alone. Six were discontinued partly because of lack of demand or student interest and partly for administrative reasons.

Only two schools were found that had discontinued, altogether, courses in Religious Education, over the five-year period. In one of these schools six courses had been offered; in the other two courses in Sunday School Pedagogy had been given. The reason given in the first case was the death of an instructor; in the second, change of the head of a department.

**Objectives of Religious Education Courses.** The phrase *e pluribus unum* rather significantly describes the growth of the objectives of courses in Religious Education. If examined from the viewpoint of specific objectives, they have grown from what was almost the sole objective, a few years ago, viz., the training in the impartation of knowledge, to the place where the effort is being made to equip for a many-sided

program of religious education with many objectives. If examined from the viewpoint of the types of workers which they are intended to train, they have grown from the one objective, viz., that of training Sunday school teachers, to the training of more than a score of different workers. The objectives may be divided into four general groups as follows: (1) To train lay or voluntary workers, (2) To train professional workers, (3) To prepare for further graduate study, and (4) exploratory.

**The Training of Lay or Voluntary Workers.** The training of lay or voluntary workers was almost the sole objective of the earlier courses and still remains one of the most important. All the colleges which set forth their objectives give this as one. It would seem safe to venture it as an objective of all the schools of our study. The specific objectives of this class or group as given are the training of:

- (1) Sunday School Teachers and Officers
- (2) Leaders of Young People's Societies
- (3) Teachers and Officers in Vacation Schools  
of Religion
- (4) Teachers and Officers in Week-day Schools  
of Religion
- (5) Leaders or Teachers of Voluntary Leadership Training Courses
- (6) Leaders or Teachers of Voluntary Mission Study and Stewardship Classes.
- (7) Lay Leaders in General Church Work

**The Training of Professional or Vocational Workers.** Thirty-six schools set forth in their bulletins, among the objectives of the courses in Religious Education, the training of professional workers. Thirty-eight other schools offer courses in sufficient number, or of such a nature as to make it rather certain that this is an objective of those schools also.

The following are the various professional workers that were suggested as the ones, for the preparation of which,

courses in Religious Education are being given:

Directors of Religious Education in Local Churches

Directors of Community Programs of Religious Education

Children's Division Specialists

Young People's Workers

Directors of Weekday Schools of Religion

Directors of Vacation Schools of Religion

Teachers in Weekday Schools of Religion

Teachers in Vacation Schools of Religion

Directors of Music, Church Choruses, etc.

Summer Camp Workers

Supervisors and Instructors in Leadership Training Schools

Religious Advisors and Directors for Industrial Firms and Civic Organizations

Teachers of Religious Education

Ministers with Religious Educational Training

Assistant Pastors

Religious Directors of Y. M. C. A. or Y. W. C. A.

Educational Evangelistic Leaders

Field Workers in Religious Education

Institute and Convention Specialists

Editorial Workers in Religious Education

**Preparation for Further Graduate Study.** This objective, like the first one, is theoretically, at least, a universal objective among all the colleges of this study, which offer courses in Religious Education. Many, however, are not very seriously working at the task of preparing for graduate work in the field of religious education. Some schools giving only a few courses in Religious Education, and some which do not give any, still feel that they can best prepare for graduate and professional training by giving the student a broad general cultural preparation.

**Exploratory Objective.** One hundred thirteen schools indicate, either among the objectives listed, or by the descriptions of courses, that one objective is to acquaint the student with the opportunities in the field and to enable him, to some degree, at least, to explore it; and so assist him in choosing, either as a vocation or avocation, that phase of the work for which he is best suited.

**Summary.** In this chapter a very brief treatment has been given of the development of the offering of courses in Religious Education in the colleges studied. It was noted that Bishop Vincent advocated such courses near the middle of the nineteenth century, but that they were not placed into the college curricula to any great extent, at least, until the beginning of our own century. In 1914-15 only 25, or 8.2%, of the colleges belonging to this study were offering courses in Religious Education. That number has quite rapidly increased to 80.2% in the little more than a decade intervening. These colleges may be divided into five classes on the basis of number of semester hours offered in Religious Education in each. Courses are not simply listed in the catalogs, but a very high percentage of them are actually given within a two-year cycle of class rotation. Comparatively few courses have been discontinued. The tendency has been for the number of schools offering courses in this field, and for the number of courses offered in these schools, to increase quite rapidly. The objectives have increased from the one original objective, viz., that of training voluntary workers for the Sunday school, to include the preparation for further graduate study, the exploration of the field, and even the training of professional workers.

## CHAPTER III

### COURSES OFFERED

**Many Courses Offered.** In Chapter II it was found that the "Joint Committee" recommended six courses, which may be considered as Religious Education courses according to our definition. These are:

- Introduction to Religious Education
- Methods of Teaching Religion
- History of Religious Education
- Organization and Administration of Religious Education
- Curriculum of Religious Education
- Curriculum Values of the Bible

Many of the colleges of the evangelical denominations, however, have not stopped with this recommendation, which soon was regarded as inadequate for the expanding purposes and objectives of a growing field. In the various colleges examined in this study, 286 more or less different courses or appellations of courses, were found.

Below is given a classified list of the courses or appellations for courses according to a rather common classification used. The courses occurring only once are placed in the miscellaneous group in each class.

TABLE No. 3—COURSES OFFERED IN RELIGIOUS EDUCATION

*I—Introductory Courses*

Name of Course.	No. of Schools
Introduction to Religious Education.....	36
Religious Education .....	32
Sunday School Pedagogy .....	15
Leadership Training .....	9
Program of the Christian Religion.....	5
Theory and Practice .....	4



Christian Work or Service.....	4
Educational Task of the Church.....	4
Religious Education—Advanced Course .....	3
Educational Program of the Local Church.....	3
Christian Education .....	3
Introduction to Moral and Religious Education.....	2
Normal Course—Leadership Training .....	2
Leadership Training—Advanced Course .....	2
The Church in the Modern World.....	2
Miscellaneous Introductory Courses .....	13

*II—Principles and Problems of Religious Education*

Name of Course.	No. of Schools
Principles of Religious Education.....	60
Principles and Methods of Religious Education.....	20
Principles of Moral and Religious Education.....	9
Problems of Religious Education .....	8
Principles of Education—Religious Educational Emphasis.	3
Theory and Principles of Religious Education.....	2
Miscellaneous Course in Principles and Problems of R. E. . .	8

*III—Psychology and Religious Education*

Name of Course.	No. of Schools
Psychology of Religion .....	84
Psychology of Religious Education or Development.....	7
Child Psychology—Religious Educational Emphasis.....	7
Psychology of Childhood and Adolescence—R. E. Emphasis	5
Psychology of Religious Experience.....	5
Adolescent Psychology—Religious Educational Emphasis	4
Psychology of Religious Life.....	2
Psychology and Philosophy of Religion.....	2
Miscellaneous Courses in Psychology and Religious Ed. . .	14

*IV—Methods of Religious Education*

Name of Course.	No. of Schools
Methods of Religious Education.....	61
Materials and Methods of Religious Education.....	10
Methods of Teaching the Bible.....	5
Principles of Teaching Religion .....	4
Sunday School Methods .....	3
Miscellaneous Courses in Methods of Religious Education.	12

*V—Organization and Administration of Religious Education*

Name of Course.	No. of Schools
Organization and Administration of Religious Education...	61
The Curriculum of Religious Education .....	49
Organization and Administration of the Church School....	15
Administration of Religious Education.....	6
Materials of Religious Education .....	6
The Church School .....	5
Agencies of Religious Education .....	5
Organization of Religious Education.....	4
Curriculum of Moral and Religious Education.....	4
Vacation and Week-day Religious Education.....	4
Surveys and Measurements in Religious Education.....	4
National Program or System of Religious Education.....	4
Agencies of Moral and Religious Education.....	3
Community Religious Education .....	3
The Use of the Bible in Religious Education.....	3
The Teaching Values of the Bible.....	3
Organization and Administration of Religious Education in the Local Church .....	3
Supervision of Religious Education .....	2
Tests and Measurements in Religious Education.....	2
Statistical Methods Applied to Religious Education.....	2
Curriculum of the Church School.....	2
Content and Organization of the Present Curriculum of Religious Education .....	2
Curriculum Construction in Religious Education.....	2
Organization and Administration of Sunday School and B. Y. P. U. ....	2
Organization and Administration of the City System of Religious Education .....	2
Week-day Religious Education .....	2
Week-day, Vacation, and Teacher Training Schools.....	2
Miscellaneous Courses in Organization and Administration of Religious Education .....	29

*VI—History of Religious Education*

Name of Course.	No. of Schools
History of Religious Education .....	30
History and Principles of Religious Education.....	5
History and Program of Religious Education.....	2
Miscellaneous Courses in History of Religious Education..	10

*VII—Departmentalization or Special Age Periods or Groups in Religious Education*

Name of Course.	No. of Schools
Religious Education of Childhood and Youth.....	11
Adolescent and Young People's Religious Education.....	10
Religious Education of Childhood.....	9
Religion of Childhood and Adolescence.....	8
Moral and Religious Education of Childhood.....	6
Elementary Method in Religious Education.....	4
Young People's Work in the Local Church.....	4
Young People's Work .....	3
Moral and Religious Education of Childhood and Youth...	3
Moral and Religious Education of Adolescence.....	2
Secondary Methods in Religious Education.....	2
Introduction to Young People's Work.....	2
Children's Division of the Church School.....	2
Religion of the Child .....	2
Religion of Adults .....	2
Miscellaneous Courses in Special Periods.....	37

*VIII—Fine Arts in Religious Education*

Name of Course.	No. of Schools
The Use of Art in Religious Education.....	6
Story Telling in Religious Education.....	4
Story Telling and Dramatization in Religious Education..	4
Religious Drama .....	3
Religious Drama and Pageantry.....	2
Theory of Pageantry and Religious Drama.....	2
Worship and the Fine Arts in Religious Education.....	2
Miscellaneous Courses in Fine Arts in Religious Education	17

*IX—Training in Worship and the Devotional Life*

Name of Course.	No. of Schools
Worship in the Church School.....	9
Worship—Religious Educational Emphasis.....	3
Educational Aspects of Worship.....	2
Worship and Hymnology .....	2
Materials and Methods of Worship.....	2
Training in Worship.....	2
Miscellaneous Courses in Training in Worship and the Devotional Life .....	7

*X—Recreational Leadership in Religious Education*

Name of Course.	No. of Schools
Recreational Leadership in Religious Education.....	4
Social and Recreational Leadership in Religious Education	4
Campcraft—Religious Educational Emphasis.....	2
Miscellaneous Courses in Recreational Leadership in Religious Education .....	5

*XI—Miscellaneous Courses in Religious Education*

Name of Course.	No. of Schools
Observation and Practice Teaching in Religious Education.	7
Church Efficiency—Religious Educational Emphasis.....	6
Seminar in Religious Education.....	6
Church Administration—Religious Education Emphasis...	3
Religious Education and the Family.....	3
Philosophy of Religious Education.....	2
Religious Values—Religious Educational Emphasis.....	2
The Pedagogy of Jesus.....	2
The Deaconess—Office and Work.....	2
Rural Church Methods—Religious Education Emphasis....	2
Miscellaneous Courses .....	28

**Description of Courses.** To describe all these various courses in detail would demand more space than can be given to such a description here. A brief description is attempted, however, of the ones occurring most often, or, to which, for some other good reason, attention should be given. The descriptions as here given are largely summations of those given in the catalogs. A few mimeographed outlines of courses and professorial notes were available. A third check was made possible by an examination of texts employed. This check-up has been quite valuable because of a decided tendency to use textbooks as the basis for class discussions. Seventy-two schools reported by questionnaire as to method used in their classes. These schools constituted a fairly representative sampling from the viewpoint of geographical distribution, denominational distribution, size of institution and classes of colleges on the basis of semester hours offered in Religious Education as suggested in Chapter II. Of this number 59 use the textbook method.

By means of the questionnaire the effort was made to determine to what extent the teachers followed the catalog descriptions of courses. Sixty teachers constituting a fairly good sampling replied. Thirty-five suggested that they followed closely the descriptions as given; nineteen followed them fairly closely, and six answered in the negative. While the descriptions are for the most part quite brief, in the main they would seem, therefore, to be reasonably trustworthy.

**Introduction to Religious Education.** It will be noted that 36 schools offer a course entitled Introduction to Religious Education or with slight variations as to wording, such as Introduction to the Study of Religious Education. This, as recommended by the "Joint Committee," is a survey course intended to acquaint the pupil with the newly developed field of religious education. The recommendation of the "Joint Committee," which in the main is a fairly good description of the course today, follows:

The purpose of this study should be not only to develop a broad outlook upon the meaning of education in general and of religious education in particular, but also to give point to thought and planning with respect to practical issues of our day. The specific aims of Christian education should be made clear, and likewise the place of education in the Christian plan for the reconstruction of society. The aims and methods of Christian education should be compared with those of the public schools, and the respective educational functions of the church, the family, and the State should be considered. The philosophy that underlies particular types of religious education should be made clear. Finally, the child's relation to God, the nature and process of religious growth, the meaning of worship (with the educational use of it), and the meaning of church membership, should be included.<sup>1</sup>

Quite frequently the field is approached from the historical viewpoint, a historical survey of the background being made. Not a few schools offer courses in the History of Religious Education as introductory courses. No one text can be said to have molded this course, there being no text of

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<sup>1</sup> Report of Commission on Religious Education in Colleges, Religious Education, Vol. xvi, December, 1921, p. 354.

recent years attempting such a treatment. Hence a variety of subjects are treated in the various courses bearing this title. In fact, it would be difficult to find anything in all the field of religious education which would not be touched upon in this course in some college.

In addition to the broad general plan of the course given in the suggestion of the "Joint Committee" and to the historical background referred to above; rather frequently the agencies of religious education, its scope, the educational program of the church and the church school, an introductory survey of the organization and administration of religious education and an introductory study of its principles are included. Many of the courses in principles differ very little if any from courses in the Introduction to Religious Education.

**Religious Education.** Thirty-one schools offer a course under the name Religious Education. This course is most commonly found in those schools offering only one, or at best two courses. It is also almost universally a survey course, though not infrequently emphasis is placed upon some phase or phases of the field. Sunday school organization, methods and young people's work often receive the major emphasis. It occasionally extends through the year, meeting from one to three times weekly, and may even be divided into different parts treating different phases of the field of religious education, approaching in some instances different courses. In some cases a number of texts are used, which constitute for the most part the books of the leadership training program of the denomination to which the school belongs.

**Sunday School Pedagogy.** Fifteen schools offer a course in what is commonly called Sunday School Pedagogy. This is another course most often found in the institutions giving only a few courses. As the name would indicate, it specializes in the Sunday school and is intended to better fit for Sunday school work those preparing for the ministry or for voluntary service as laymen. A study is usually made both of the organization and methods of teaching in the Sunday school. Leadership training texts are often used as the basic curricular material for this course also.

**Principles of Religious Education.** Sixty schools offer courses in Principles of Religious Education. This course was one of the earlier ones to find its way into the curriculum. Doubtless the fact that the phrase, Principles of Religious Education, sounded more scholarly and academical than Sunday School Pedagogy, was not without weight in obtaining its admission into the curriculum. It was frequently the first credit course in this field to be placed in the curriculum and at present is occasionally the only one offered in Religious Education in a few schools. Two classes of courses are found under this title, (1) Those mentioned above, or those which are practically the same as the introductory courses, and (2) the more advanced courses. The ones of the first class do not differ enough from the introductory courses to need separate treatment. The latter ones, like similar courses in Education or Sociology, treat a multitude of topics. Some of the more common are: Nature of religion, human nature, the desired objectives or outcomes of religious education, or the changes religious education should make in the individual, critical study of the theories of religious education, especially the social theory, the evaluation of projects, relation of Religious Education to Sociology, to Education, the development and place of weekday religious education and vacation religious schools, the development of and function of the church school, the objectives of religious education, a unified program of religious education, and principles and problems of method and of organization and administration.

Very similar to those in principles are those in problems, differing largely in method of treatment rather than topics discussed.

**Method of Teaching Religion or of Religious Education.** Sixty-one schools offer a course in the Method of Teaching Religion or in Methods of Religious Education. This, it will be noted, is another course recommended by the "Joint Committee." It is a general course in methods in religious education, though in many cases where courses are not offered in departmental methods, those will also receive consideration.

The topics studied in this course are quite frequently the same as those discussed by George Herbert Betts and Marion O. Hawthorne in their book, *Method in Teaching Religion*, or in Bett's earlier work, *How to Teach Religion*. A large number of the schools give the same name for the course as for the first book mentioned. Of the 46 schools reporting as to textbooks used, 26 use *Method in Teaching Religion* by Betts and Hawthorne, and 13, *How to Teach Religion* by Betts. The latter book is also used as a text in *Principles of Religious Education*.

For the most part the descriptions follow the treatment of the book, *Method in Teaching Religion*. They are as follows: Can religion be taught?, the religious factor in native equipment, objectives of religious education, habit in religious development, laws of learning in religion, subject matter, training of mental technic in religion, classroom response, types of teaching in religion, the teacher, classroom procedure, project methods, story telling, dramatization and hand work in religious education, training in social service, and training in worship.

The course in *Principles and Methods* occurring 20 times is simply a combination in an abridged form of what might be taught in separate courses on principles and methods, due to the time element and the desire to extensively cover the field.

In addition to the more general course or courses in *Methods of Religious Education*, there are those of a specialized nature in elementary, adolescent, young people's and adult religious education.

**Psychology of Religion.** Eighty-four schools give a course in the *Psychology of Religion*. This course was also one of the earlier ones in the field. A psychological emphasis upon religious and religious educational method resulted from the work of G. Stanley Hall with his emphasis upon the saltatory theory of Psychology, and from the investigations of Edwin Starbuck, William James and others concerning the most appropriate ages for conversion. At first the courses



seem to have been largely of a practical nature, being considered very valuable for Sunday school and other religious workers. An examination of the descriptions of not a few of the courses in Psychology of Religion as given in the catalogs today, however, reveals the fact that in many cases they are of such a theoretical, philosophical, or academical nature as to raise the question as to whether they ought to be considered as courses in Religious Education. Some of the more or less practical topics usually treated are: Nature of religion, human nature, religious consciousness, religious experience, varieties of religious experience, religious potentialities of the various ages, conversion, prayer, faith, recent discoveries and tendencies in psychology and their implications for the field of religion and religious education. Eight different texts were reported by the 46 schools reporting as to texts used, no one of which can be said to have a monopoly on the field.

More practical courses are beginning to appear like those in the Psychological Basis of Religious Education, or in the Psychology of Religious Development. Courses in Child or Adolescent Psychology are also given in the Religious Education departments with a religious educational application and for religious educational workers.

**Organization and Administration of Religious Education.** Sixty-one schools give a course entitled Organization and Administration of Religious Education, another course recommended by the "Joint Committee." Ten others give courses entitled Organization of Religious Education which are practically the same.

The recommendations of the "Joint Committee" concerning this course are quite significant and are here given:

One of the most difficult, and likewise fruitful, fields of Christian service in our generation is the organization and direction of the available educational energies of the churches. The former restricted conception of building a Sunday school is now broadened to include instruction on Sunday, on week-days, also in vacation time, and likewise a multitude of activities and groupings of children and young people. Moreover, the point from which to view all this is no longer

the isolated church society, but groups of churches, the community, whole denominations, nation-wide and world-wide agencies. College students need to know what is happening in these directions, and they need to know it in such concreteness and detail that they will be able to take the lead in the educational organization of their own churches and communities.<sup>1</sup>

In the same year the text entitled *Organization and Administration of Religious Education* came from the press, written by Dr. John E. Stout, a member of the "Joint Committee." It attempted a treatment of the course in conformity with the recommendations.

It is evidently used by many as the basis of the course. Twenty-one of the 46 schools reporting on the text used, use this text. For the most part the catalog description of the topics seem to be the same as those treated in the book. These are: The educational function of the church, management of pupils, the training of teachers, selection and supervision of teachers, the teaching of Religious Education in the higher institutions of learning, weekday schools of religion and the community type of organization.

Forty-nine schools offer courses in the Curriculum of Religious Education, still another course recommended by the "Joint Committee." Here again a single text seems to have been used as the basis for this course—The Curriculum of Religious Education, by George Herbert Betts. Nineteen of the 46 schools reporting as to texts used, use this text. Three phases of the field are frequently considered in harmony with the treatment of the text. These are: (1) The history of the curriculum of religious education, (2) Principles of curriculum construction applied to religious education, and (3) Present-day curricula and materials.

A great variety of additional courses are given in the field of organization and administration, emphasizing, or specializing in some phase or division of the field, among which is one entitled, *Organization and Administration of the Church*

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<sup>1</sup> Report of Commission on Religious Education in Colleges, Religious Education, Vol. xvi, December, 1921, p.

School, which occurs 15 times. On account of a difference in nomenclature this course may be either another name for a course in organization and administration of the Sunday school, or in the organization and administration of the educational program of the church. The church school in the latter sense is conceived of as the unification of all the schools, educational agencies, or organizations of the local church into one school with a unified program. It is thus practically the same course as the one, Organization and Administration of Religious Education in the Local Church.

**History of Religious Education.** It will be recalled that the History of Religious Education is one of the courses suggested by the "Joint Committee." Thirty-one schools offer courses bearing this name. The text, *History of Religious Education in Recent Times*, by Arlo Ayres Brown, would seem to constitute the basis for this course in most schools. Dr. Brown, like Dr. Stout, was a member of the "Joint Committee" and endeavored to provide a text that would conform to the recommendations of the "Committee" for this course. All the schools offering this course, which report as to text used, use this book. In fact, it is the only text available that covers the whole field. Following the plan of the text, a survey is usually made of the history of the field from the earliest times, especially emphasizing the period from the beginning of the Sunday school to the present. It is very largely, therefore, a history of recent times and movements such as: The Sunday school movement, the development of young people's organizations and movements, the daily vacation Bible school, the weekday school of religion and the teacher training movement. Attention is also given to the history of the promotional agencies of religious education. Only one school gives a course stressing the earlier history of religious education—a course in the "History of Religious Education Before the Protestant Reformation." A few other courses are given in the field of history emphasizing some particular phase or period or combining history with other subjects.

**Departmentalization or Special Age Periods in Religious Education.** As a usual thing, the schools have not yet reached the place in developing courses in Religious Education where a large number of courses in these special phases of the field are offered. This is especially true of those schools offering only a few courses. They almost invariably confine themselves to the more general aspects of the field. However, in the schools having more extensive departments, a variety of courses in elementary and adolescent religious education and of young people's work appear. The course occurring most often in this field is a general course under the title of Religious Education of Childhood and Youth or a title which varies slightly as to wording. This occurs only 11 times. In it a study is commonly made of the physical, mental, moral and religious development of childhood and youth, special attention being given to the religious possibilities of the different ages or periods of development and to the organization, methods and materials best suited to these different ages and periods of development. The next course in frequency is a general course in Religious Education of Adolescence and Young People. Ten schools offer such a course. A description of this course would differ very little from the one given above save that it specializes in the period of adolescence and youth. Nine schools offer a general course in Religious Education of Childhood, or Elementary Religious Education.

**Fine Arts and Religious Education.** Twenty-four courses are offered in the various schools, with the larger departments, in the newer field sometimes called the fine arts in religious education; though no one course occurs very often. In these courses a study is made of the place or application of art, music, the drama, the pageant, and the story in religious education. Quite frequently a study is made of the kinds of art, music, dramas, pageants and stories adapted to the religious education of the various ages and groups, and of the principles and methods of effectively using these.

**Worship and the Devotional Life.** Some 13 courses are offered which are intended to make a study of the place of

worship and the development of the devotional life as an objective in religious education. These courses consider such phases of the subject as: Psychology of worship, proper environment, materials and methods for training in worship and developing the devotional life, the use of the hymn, evangelism, etc.

**Vocational Guidance in Religious Education.** A few courses have begun to appear with the objective of religious vocational guidance in mind. The introductory course and others such as:

Program of the Christian Religion

Church Activities

Lay Activities

Program of Religious Education and the Church

often are intended for exploratory purposes and to create an interest in the field.

At Hillsdale College there is a department of Applied Christian Education which is given over almost wholly to religious vocational guidance. Although unique, its significance would seem to demand consideration in a treatise of this kind. Two courses are especially significant, (1) Christian Leadership Seminar, (2) Experimental Character Education.

The first course is designed as an exploratory one to help those find themselves who are interested in the various phases of religious educational leadership. Students are assigned to various fields of service and a study made of the experiences gained. Experiences and problems actually met with constitute the subject matter of the course. The course extends through two semesters, five hours each semester, and carries with it ten semester hours of credit.<sup>1</sup>

The course in Experimental Character Education is a research course "in the problems of lay and professional leadership in Religious Education." This course also extends through two semesters, two hours each semester, and commands four semester hours' credit.

<sup>1</sup> Hillsdale College Bulletin, April, 1927, pp. 61, 62.

**Social and Recreational Leadership in Religious Education.** Fifteen schools provide for courses in social and recreational leadership in religious education. The two most common courses are a general course in Recreational Leadership and a course in Social and Recreational Leadership. These occur four times each.

**Observation and Practice Teaching.** While doubtless all the schools encourage teaching and participation in administration and leadership in Sunday schools, young people's societies, vacation Bible schools and weekday schools of religion, seven schools offer courses in this phase of the field and give credit for such work.

At Elon College<sup>1</sup> the practical, or laboratory phase of the work has been quite well worked out. One class period a week in any course in Religious Education may at the option of the teacher be used for laboratory purposes. All students in Religious Education except those taking the introductory course are required to do "laboratory work" in connection with each course. Weekday schools of religion, with all the grades from the kindergarten through high school, a Sunday school, and a night school for colored adults, are conducted in connection with, or in close proximity to, the college. In addition, mission Sunday schools and churches are utilized for laboratory purposes.

**The Formulation of Courses.** Seventy-nine of the colleges offering courses in Religious Education answered the questionnaire dealing with the formation of courses. The 79 schools, while they constitute only 33.6% of the total number of schools offering courses in Religious Education, were found to be a very good sampling, as they are quite representative. Thirty-eight of these schools gave as the basic factor in formulating their courses the needs of the students taking the courses or, in educational language, the desired outcomes or objectives. Seventeen had followed the recommendations of the "Joint Committee." Fifty-one had examined the catalogs of other schools in order to determine what others were doing.

<sup>1</sup>Elon College Catalog, 1927-28, p. 81.

Of this number 29 gave the names of those schools which they had found most suggestive or followed most closely. The names of forty-one schools were given, thirteen of which were given by more than one teacher or administrator. A list of these thirteen schools is here given.

TABLE NO. 4—COLLEGES WHOSE CATALOGS WERE FOLLOWED MOST CLOSELY BY MORE THAN ONE SCHOOL

Name of School	No. of Schools Examining Them
Northwestern University .....	15
Boston University .....	14
Chicago University—Divinity School .....	7
Yale University—Divinity School .....	5
Columbia University .....	4
Hartford School of Religious Education.....	3
Baylor University .....	2
Denison University .....	2
Drake University .....	2
Furman University .....	2
Earlham College .....	2
Southwestern Baptist Theological Seminary.	2
Wittenberg College .....	2

At the left is given the names of those colleges whose catalogs were followed most closely by more than one school reporting. At the right is given the number of colleges which followed these schools in each case.

Thirty schools were influenced by the availability of texts in the formulation of courses, i. e., they first chose textbooks and arranged the courses to fit the texts. Seven instructors followed rather closely courses in institutions where they had taken graduate work, and seven followed programs outlined or suggested by their own denominational agencies. Many other factors entered in, such as: Interviewing graduates after they had worked on the field, articles in magazines, especially in Religious Education, comparison of the courses with general education, etc.

**New Courses.** Fifty-four schools answered in the affirmative the question as to whether they are planning to add additional courses in Religious Education in the near future.

Thirty-three of the schools planning to offer additional courses had not planned definitely the courses to be offered. Twenty-one schools have planned to offer the additional courses given in Table No. 5.

TABLE NO. 5—ADDITIONAL COURSES PLANNED BY COLLEGES

Name of course	No. of Colleges
Methods of Religious Education.....	6
History of Religious Education.....	6
Curriculum of Religious Education.....	4
Psychological Basis of Religious Education.....	4
Vacation and Week-day Religious Education.....	3
Training in Worship .....	2
Principles of Religious Education.....	2
Program of Religious Education.....	2
Boy Scout Work .....	1
Campfire Girls' Work .....	1
Methods—Special Ages .....	1
Methods of Teaching the Bible.....	1
Observation and Practice Teaching.....	1
Organization and Administration of Religious Education .....	1
Organization and Administration of the Sunday School .....	1
Relation of Public and Religious Education.....	1
Religious Education for Vocations.....	1
Religious Education of the Adult.....	1
Seminar in Religious Education.....	1
The Fine Arts in Religious Education.....	1
Training for Christian Living and Service.....	1

At the left is given the names of the new courses planned. At the right the number of colleges planning each.

**Summary.** In this chapter the list of the 286 more or less different courses offered has been given and a brief description attempted of those occurring most often. These descriptions have been worked out on the basis of catalog descriptions, professorial notes or mimeographed outlines, and textbooks used. Attention has been called to the fact that there is a marked tendency to use textbooks as the basis of



courses. The courses occurring most often are:

- Introduction to Religious Education
- Religious Education
- Sunday School Pedagogy
- Principles of Religious Education
- Method of Teaching Religion
- Psychology of Religion
- Organization and Administration of Religious Education
- History of Religious Education
- Curriculum of Religious Education

Many other courses occur rather frequently, among which are courses in departmental methods, or methods for special age groups, and courses in the following fields: fine arts in religious education, worship and the devotional life, vocational guidance in religious education, social and recreational leadership in education, observation and practice teaching.

A number of factors were found to have entered into the formulation of courses among which were the following: objectives of religious education or needs of the students; what other colleges were doing as determined by an examination of catalogs, articles in Religious Education, etc.; availability of texts, graduate courses taken, denominational and interdenominational standards, especially the recommendation of the "Joint Committee."

It was found that 54 schools are planning to offer additional courses in the near future.

## CHAPTER IV

### DEPARTMENTS OF ADMINISTRATION

**Departments Where Administered.** A study was made of the departments through which courses in Religious Education are administered in the colleges studied. Thirty-nine departments, combinations of departments, or separate groupings for courses were found in which courses in Religious Education are administered. This number includes only those departments or groupings where the major part of the courses are administered. It does not include all the departments where single courses are found, as, for example, a course in Religious Drama in a department of Dramatics or English. It does include departments with single courses where the school only offers one course. In Table No. 6 on page 47 is given a list of these departments, together with the number of schools employing them.

These departments are treated in this chapter in the following order:

- (1) Religion Department and Related Departments and Combinations with Religion
- (2) Bible Department and Combinations with Bible
- (3) Education Department
- (4) Psychology Department
- (5) Bible and Religious Education Department
- (6) Religious Education Department and Other Combinations
- (7) Religious Education Department Which Includes Other Courses
- (8) Religious Education as a Separate Grouping
- (9) Affiliated Bible School or Theological Seminary
- (10) Miscellaneous

TABLE NO. 6—DEPARTMENTS OF ADMINISTRATION

Name of Department	No. of Schools
Religious Education (With Other Courses)....	36
Religious Education (As Separate Department).	33
Bible and Religious Education.....	27
Affiliated Bible School or Theological Seminary (Undergraduate) .....	20
Religion .....	20
Bible .....	16
Biblical Literature and Religious Education.....	8
Education .....	8
Bible and Religion.....	8
Biblical History and Literature.....	6
Biblical Literature .....	6
Psychology .....	5
Philosophy and Religion.....	4
Bible and Philosophy.....	4
Christianity .....	3
English Bible .....	2
Bible and Ethics .....	2
English Bible and Religious Education.....	2
Bible and Christian Service.....	2
Philosophy and Religious Education.....	2
Religious Education and Sociology.....	2
Miscellaneous .....	17

At the left is given the names of the departments in which courses in Religious Education are placed. At the right the number of schools placing these courses in these various departments.

**Religion Department or Group.** The term religion is one that has been brought into use by some schools to enable them to place in one department a number of courses of a Biblical and religious nature, e. g., such courses as those in Bible, History and Philosophy of Religion, Church History, Missions, Christian Doctrines, etc. The Religion Department as found in the schools of our study is further divided into sub-departments or groups in nine of the schools studied; in all the nine schools, one of the sub-departments is Religious Education. In Duke University the Religion Department

is divided into the following groups:

Biblical Literature  
 Christian Missions  
 Church History  
 History of Religion  
 Old Testament  
 New Testament  
 Religious Education  
 Sociology and the Church

The most of the schools, however, have only two or three divisions. An example of the simpler type of division is to be found at Hiram College. Here the Religion Department is divided into three groups as follows:

(1) **General**—Courses of a general nature, such as History of Missions, Church History, History of Religion, Philosophy of Religion, etc.

(2) **Religious Education**

(3) **Religious Literature**—Bible Courses Largely

On the whole, schools having Religion departments are rather strong in Religious Education. Ten schools, or 50%, are in Class B or above. The average number of semester hours per school is 11.5.

**Department of Christianity.** The Department of Christianity is very similar to that of Religion, save, perhaps, as the name indicates, a little greater emphasis is placed upon the Christian religion. It is also true that these schools are for the most part conservative religiously, and, doubtless for this reason, have been slower to enter the field of Religious Education. Only a few courses are offered. Two of the three schools offer six semester hours each in Religious Education, and one offers three, making an average of five semester hours per school. One of the schools, Mississippi College, further divides the Department of Christianity into:

(1) **The Bible**

(2) **Religion**

(3) **Service**

**Bible and Religion.** Three of the eight schools having a Department of Bible and Religion have further divided this department. Two of them have a sub-department of Religious Education, each offering five courses as defined here, totaling fifteen and fourteen semester hours each. On the whole, however, the schools with this type of departmentalization offer only a few courses. They average 7.4 semester hours each.

**Philosophy and Religion.** The four schools of the Philosophy and Religion combination all offer less than fifteen semester hours. Two are in Class C, and two in Class D. The average semester hours offered per school is a little below that of the Bible and Religion Combination—6.8 semester hours. None of the four schools offering courses in this combination has a sub-department in Religious Education.

**Biblical Departments.** The thirty schools placing Religious Education in the Bible, Biblical Literature, Biblical Literature and History, and English Bible Departments offer very few courses in Religious Education. No school in this group is above Class C. They average only 4.6 semester hours in Religious Education per college. The colleges offering courses in Religious Education in departments of Bible and Philosophy and Bible and Ethics offer a somewhat higher average in semester hours; the average being 7.5. However, there is no school above Class C.

**Education Departments.** Eight colleges administer courses in Religious Education through the department of Education. The schools of this group offer an average of 7.5 semester hours. Two schools have a separate grouping or sub-department for Religious Education. Both are in Class B. The remaining six offer only one or two courses each totaling from two to eight semester hours.

**Psychology.** Five schools which offer only one course each in the field of Religious Education—a course in the Psychology of Religion, or of Religious Development—place such a course in the Psychology Department.

**Biblical and Religious Education Departments.** Some of the Bible and Religious Education Departments are rather

strong in Religious Education. Nine schools employing this combination department are in Class B or above. The twenty-seven schools average 10.1 semester hours offered per school. Ten of the twenty-seven schools having a department bearing the name Bible and Religious Education have a sub-department or group in Religious Education.

The schools having Biblical Literature and Religious Education Departments do not make a very adequate provision for Religious Education. They offer an average of 7.4 semester hours per college. There is no school above Class C. One of the eight schools employing this type of departmentalization offers one course, but it was not possible to determine the amount of credit given for it.

The schools having English Bible and Religious Education Departments are also weak as to Religious Education. The two schools having this type of department, each offer two courses, totaling eight and seven semester hours each.

**Bible and Christian Service.** Two schools have Bible and Christian Service Departments. They are rather similar to the Bible and Religious Education Departments. Both are rather weak in Religious Education, one offering eight, and the other six semester hours.

**Philosophy and Religious Education.** Two schools have combination departments of Philosophy and Religious Education. One of these has a sub-department of Religious Education, which includes other courses in the general field of religion. Only one course of two semester hours' length is given in Religious Education. Two courses of six semester hours are given in this field in the other school.

**Religious Education and Sociology.** Two schools have Religious Education and Sociology combination departments. One of these offers seventeen semester hours, the other offers four.

**Religious Education.** Because of the looseness with which the term is used, a large number of schools have departments of Religious Education which contain few or even no courses in Religious Education as it is used in this thesis.

Seventy-two schools use this designation for departments. Departments of Religious Education may be classified into three classes:

(1) Those departments having no courses in Religious Education as defined in this thesis.

(2) Those containing courses in Religious Education as defined, but also having other courses.

(3) Those having only courses in Religious Education as defined by us.

Three schools are in the first class. These, however, would seem to demand no further treatment, inasmuch as they offer no courses as defined for our study. They are given this title because of a feeling that these courses train the student religiously.

**Religious Education Departments Which Include Other Courses.** As may be seen from the table given above, thirty-six schools fall in the second class, i. e., they have Religious Education Departments which contain other courses besides those defined as Religious Education in this thesis. In some instances this type of Religious Education Department is not very different from the Religion Department, being one into which have been put a variety of courses in the field of religion. An example of this may be found at Macalister College, where twenty courses are offered in the following general fields of religion:

Bible  
Apologetics  
Christian Sociology  
Missions  
Religious Education

At Betheny-Peniel the Religious Education Department is almost a miniature theological seminary, courses in the following fields having been placed in the Religious Education Department:

Bible  
Church History  
Christian Doctrine

Pastoral Theology (Including Religious Education)

Elementary Greek  
 Psychology of Religion  
 Homiletics  
 Comparative Religion  
 Philosophy of Religion

Four of the schools in this group seem to have put into the Religious Education Department the newer courses in the field of religion, that have come into the college curriculum most recently, such as:

History of Religion  
 Missions  
 Evangelism  
 Stewardship  
 Religious Education

These four schools have separate Bible Departments.

Five schools rather inconsistently further subdivide the Department of Religious Education into sub-departments or groups, one of which is Religious Education. Examples are as follows:

At Bucknell University the Religious Education Department is subdivided into the following groups or sub-departments:

Biblical Literature Group  
 Religious History and Thought Group  
 Christian Social Ethics Group  
 Religious Education Technique Group

At the College of Puget Sound it is divided into:

Biblical Literature and History  
 Religious Education

A similar division is employed in the other three schools.

Ten of the thirty-six schools having departments of Religious Education which include other courses are in Class B or above. The average number of semester hours per school for this group is 11.1.



**Separate Departments or Groups.** As may be seen from the table, thirty-three schools have placed their courses in Religious Education in departments or groups in which only courses in Religious Education as defined in this thesis are given. They offer an average of 23.3 semester hours per school. One of these schools, Northwestern University, has five teachers in its Department of Religious Education.

TABLE NO. 7.—COLLEGES HAVING SEPARATE DEPARTMENTS OR GROUPINGS FOR RELIGIOUS EDUCATION COURSES

Name of School	No. of Courses in Religious Education	Semester Hours Credit in Religious Education
Athens College .....	9	8
Ashland College .....	8	21
Baldwin-Wallace .....	7	22
Bethany College .....	6	15
California Christian College...	7	16
Cedar Crest College.....	12	42
Centenary College .....	12	24
Chattanooga, University of ..	7	17
Defiance College .....	6	18
Depaw University .....	9	27
Eastern University .....	7	21
Elmhurst College .....	2	6
Elon College .....	11	66
Emory University .....	6	18
Emory and Henry College....	11	36
Evansville College .....	6	18
Heidelberg College .....	7	16
Kansas Wesleyan University..	6	16
Lynchburg College .....	8	21
McPherson College .....	7	21
Manchester College .....	7	18
Midland College .....	4	8
Northwestern University .....	26	74
(College of Liberal Arts)		
Ohio Wesleyan University....	8	22
Oklahoma Baptist University..	13	32
College of the Ozarks.....	16	32
Redlands, University of.....	11	28
Southern College .....	11	41
Southwestern College .....	4	8
Thiel College .....	10	28
Transylvania College .....	12	30
Wesleyan College .....	8	24
Wittenberg College .....	13	39

Elon College<sup>1</sup> has four teachers, each having a field of specialization as follows:

- (1) Young People's Division
- (2) Adult Division
- (3) Children's Division
- (4) Organization and Administration Division

Twenty-two of the schools have teachers who, it would seem, devote their whole time to the teaching of Religious Education. In the eleven remaining schools the teachers of Religious Education teach in other departments also.

Table No. 7 on page 53 gives the names of these schools, the number of courses, and the total number of semester hours offered in each.

**Undergraduate Courses Offered in Affiliated Theological Seminaries or Bible Colleges.** Twenty schools administer their courses in Religious Education in connection with an affiliated school of the Bible or theological seminary. As would be expected, some of these schools offer a rather large number of courses. Nine of the twenty schools are in Class B or above. The average number of semester hours in the twenty schools is fifteen.

**Separate Departments or Groups in Affiliated Theological Seminaries and Bible Schools.** Ten schools administering their Religious Education courses through Bible schools or theological seminaries have separate departments. Six of these have full-time teachers. Table No. 8 on page 55 gives the names of those schools which have separate departments, together with the number of courses and semester hours offered in each.

**School of Religious Education.** Boston University has a school of Religious Education and Social Service in which fifty-nine courses in Religious Education as defined by us are given, and to which undergraduate students are admitted.

<sup>1</sup>Elon College might be placed in the class of colleges having a department of Religious Education including other courses, or in the class having separate departments, depending upon interpretation. Its curriculum is divided into schools rather than departments. Religious Education is placed in a separate grouping in one of the schools.

The Religious Education Department in this school is divided into five sub-departments as follows:

- General Principles and Methods
- General Organization and Administration
- Statistics and Measurements
- Young People's Work
- Elementary Religious Education

In addition, courses are offered in Religious Education in five other departments of the school. These are:

- Psychology
- Sociology
- General Church and Institutional Work
- The Fine Arts in Religion
- History (Includes Courses in History of Religious Education)

TABLE NO. 8—AFFILIATED THEOLOGICAL SEMINARIES OFFERING UNDERGRADUATE COURSES WHICH HAVE SEPARATE DEPARTMENTS OF RELIGIOUS EDUCATION

Name of School	Courses Offered in Religious Education	Semester Hours Offered in Religious Education
Butler University .....	6	18
Drake University .....	14	32
Huntington College .....	9	27
Mercer University .....	9	28
Pasadena College .....	4	10
Philips University .....	14	39
Schuylkill College .....	6	14
(Evangelical School of Theology)		
Spokane University .....	6	16
University of Southern California	14	35
Texas Christian University.....	12	36

**Miscellaneous.** The remaining seventeen schools have departments or combinations of departments peculiar to themselves. A Department of Rural Leadership and Religious Education is found in one school. This department is subdivided into the two parts of the combination, viz., Rural

**Leadership and Religious Education.** Ten courses totaling twenty-eight semester hours are offered here in Religious Education. A Department of Christian Leadership and Social Service is found in another school. This department is likewise sub-divided into the two parts of the combination. The sub-department of Christian Leadership is much the same as a Religious Education Department containing other courses. In it courses are offered in Bible, Church History, History of Religion, Missions and Religious Education. A Religious Training Department is found in still another. In this school six semester hours are offered in Sunday School Pedagogy and B. Y. P. U. Methods. The department includes other courses in the field of religion. Attention was called in Chapter III to a Department of Applied Christian Education at Hillsdale College in which courses are offered in Religious Vocational Guidance. This school has also a Department of Religious Education. One school offers one rather general course in Religious Education in its Philosophy Department. One school has a Department of Christian Education. It is quite like the Department of Religious Education, containing other courses. Nine courses totaling twenty-seven semester hours are offered. The remaining departments are different combinations from those already treated and need only to be mentioned. The following are the names of these combinations:

- Education and Religious Education
- Bible, Religious Education and Ethics
- Bible and Sunday School Department
- Biblical Literature and Religion
- Missions and Religious Education
- Religion and Missions
- Religious Education and Sunday School Methods
- Religious Education and Religious History
- Biblical Literature, History of Religion and Religious Education
- Christian Philosophy and Biblical Literature
- Missions and Practical Christian Work

**Other Departments.** A few courses, either wholly or partially devoted to Religious Education, are sometimes found in still other departments. Courses in Religious Dramatization, Story Telling, etc., may be administered in departments of English, Public Speaking or Dramatics. Those in Child Psychology, Adolescent Psychology, Psychology of Religion, when not administered through the same department as the other courses in Religious Education, are usually placed in the Department of Psychology, though occasionally they may be found in a Philosophy Department which includes courses in Psychology.

**Sub-departments of, or Groups in Religious Education.** Eighteen schools have sub-departments of, or groups in Religious Education, which offer four courses (the lowest number of courses found in any school with a separate grouping or department) or more. These schools average 17.3 semester hours offered in Religious Education. These schools, together with the number of courses and the number of semester hours of credit given in Religious Education, are given in Table No. 9 on page 58.

**What Does a Religious Education Department Include?** Chapter III gives the names of the courses offered in Religious Education and the description of those occurring most often. A study of this chapter should give a fairly adequate conception of the courses placed in such a department.

**New Departments of Religious Education.** Nine schools indicated plans for establishing a full-time department of Religious Education in the near future. Four of this number indicated the intention of inaugurating the department at the opening of the next session. The other five were not specific as to date.

These colleges are:

Centre College  
Culver Stockton  
Des Moines University  
University of Dubuque  
Hastings College

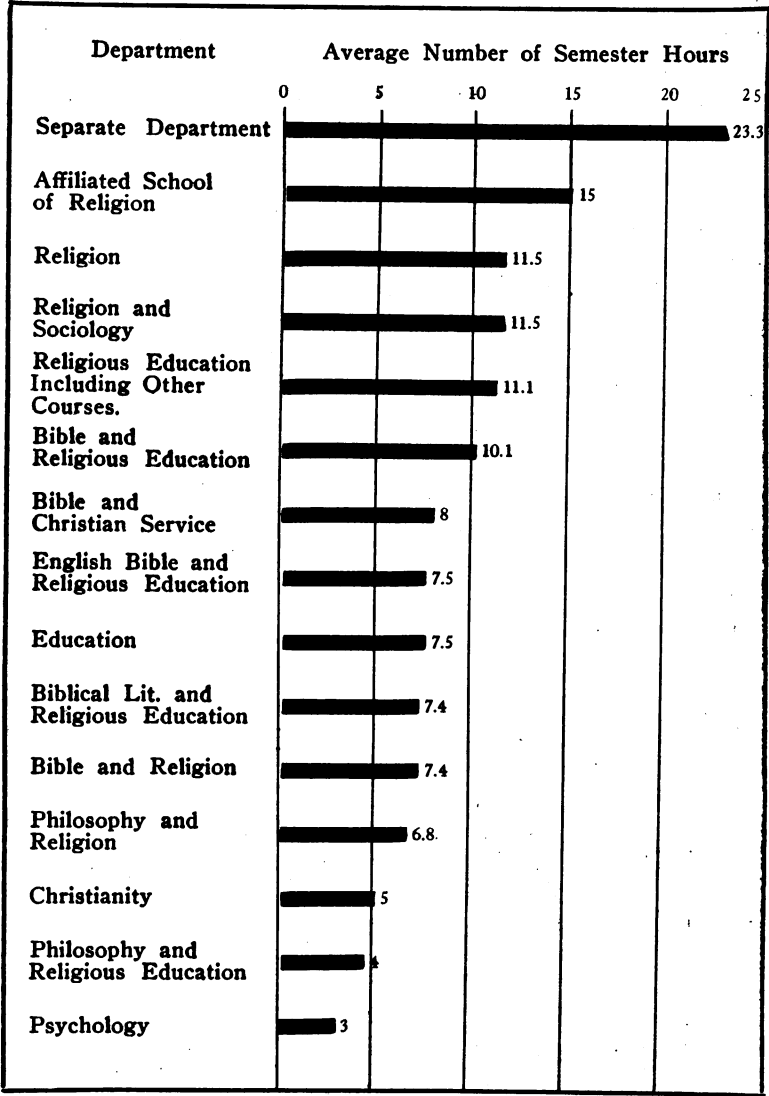
Hendricks College  
 Maryville College  
 University of Richmond  
 Western Maryland College

TABLE NO. 9.—COLLEGES HAVING SUB-DEPARTMENTS OR GROUPINGS FOR COURSES IN RELIGIOUS EDUCATION

Name of School	Courses Offered in Religious Education	Semester Hours Offered in Religious Education
Bridgewater College .....	7	21
Centenary College .....	12	24
Central Wesleyan College...	5	15
Eureka College .....	7	28
Illinois Wesleyan University	5	15
Indiana Central College.....	5	15
Maryville College .....	5	12
Morningside College .....	5	14
North Central College.....	7	13
Ohio Northern University..	4	12
Park College .....	4	12
Puget Sound, College of....	13	29
Southern Methodist University (College of Arts and Sciences)	4	12
Trinity University .....	10	30
Tulsa, University of.....	5	10
West Virginia Wesleyan College	6	18
Whittier College .....	5	15
Williamette University .....	7	16

Des Moines University is planning to inaugurate at the beginning of the next session a "School of Biblical Christianity" with two divisions—(1) Theological and (2) Educational. Hastings College is planning to establish a department of Religious Education with three full-time professors. There will be one chair of Bible, one of "Philosophy, Psychology and related subjects as themselves related to the Bible," and one chair of Religious Education as technique. Hendrix College is to thoroughly reorganize its department of Religious Education so as to offer a major in the field, and to permit the students to elect as many as forty semester hours. Maryville

GRAPH NO. I—RANK OF DEPARTMENTS OF ADMINISTRATION



The graph shows the ranking of those departments, combination departments, or groupings for courses which occur in more than one school, based on the average number of semester hours. The figures at the right represent the average number of semester hours for each department, combination department, etc.

College indicates the purpose of enlargement until thirty semester hours are available. Western Maryland College is in the process of organizing a department of Religious Education. The plan was to employ a "director of Religious Education," beginning in 1927-28. This, however, was put off till 1928.

**Ranking the Departments.** The departments, or names for groups into which courses in Religious Education are placed, were ranked upon the basis of the number of semester hours offered in these various departments or groupings. It will be noted that they range from three semester hours in those schools administering courses in the Psychology department to 23.3 in those schools having separate departments or groupings. Graph No. 1 indicates the rank of these various departments or groupings.

**Summary.** In this chapter a study has been made of the departments, or groupings, in which courses in Religious Education are placed. It has been found that thirty-three schools have separate departments for the courses in Religious Education, or place them in a separate group, and that thirty-six schools have Religious Education departments which include other courses. Attention has also been called to the fact that the courses are administered through thirty-seven other departments, combinations of departments or groups for courses. Twenty schools administer their undergraduate courses in Religious Education through an affiliated Bible school or school of religion. Ten of these have separate departments for the courses in Religious Education, many of which offer several courses. Practically all the others administering courses through the Bible school or school of religion offer only a few courses, which are usually placed in a Practical Theology department. Schools having separate departments were found to be far to the fore on the basis of number of semester hours offered. Eighteen schools were found with sub-departments of Religious Education or separate groups for the courses in this field within some other department or combination of departments. These schools also rank quite high in number of semester hours offered.



## CHAPTER V.

### CURRICULA AND DEGREES

**The Major in Religious Education.** The most common administrative means or method for crediting courses in Religious Education, as in most fields of college specialization, is the major. One hundred ninety-one schools belonging to our study have provided for a major in Religious Education or a major in Religion, Bible, Christianity, etc., which may include courses in Religious Education. While some schools offer a sufficiently large number of courses and provide for a major in Religious Education alone, the most common practice is to permit a major in the general field of Religion which may include courses in this field. Many of the schools offering a major in Religious Education require as a part of such a major certain courses in Bible, Church History, etc., which are regarded as essential or fundamental content courses. Two classes of degrees towards which a major in Religious Education may be taken are noted: (1) The degrees of a non-religious or religious educational nature, and (2) those which might be considered specific degrees so far as the field of Religion or Religious Education is concerned.

**Credit Toward Non-Religious or Non-Religious-Educational Degrees.** Most of the schools permit courses in Religious Education to be counted on a major towards the older, established degrees, or towards the newer degree of a non-religious or religious educational nature. The B. A. degree is by far the most common one given and the one towards which a major in Religious Education may be taken. All the schools studied give the B. A. and eighty-six give the B. A. only. Of the one hundred ninety-one schools providing for a major in this field, one hundred eighty-three permit a

major toward the B. A., and one hundred twenty-seven either give this degree alone, or require the major to be taken towards it. Table No. 10 indicates the non-religious or religious education degrees towards which a major in Religious Education or Religious Education including other subjects may be taken, together with the number of schools permitting such a major.

TABLE NO. 10—NON-RELIGIOUS-EDUCATION DEGREES TOWARD WHICH A MAJOR IN RELIGIOUS EDUCATION MAY BE TAKEN

Degree	Major	No. of Schools
B. A.	Religious Education and Other Subjects	169
B. S.	Religious Education and Other Subjects	19
B. S. in Ed	Religious Education and Other Subjects	2
Ph. B.	Religious Education and Other Subjects	5
B. A.	Religious Education Alone.....	14
B. S.	Religious Education Alone.....	2
B. S. in Ed	Religious Education Alone.....	1
Ed. B.	Religious Education Alone.....	1

The column at the left gives the degrees toward which a major in Religious Education may be counted. The central column indicates whether the school provides for a major in Religious Education alone, or whether other courses are required as a part of such a major. At the right the number of schools providing each type of major and degree is given.

**B. A. with a major in Religious Education (Including Other Courses).** While the great majority of the schools provide that the major shall be under the supervision of a major professor or some other faculty advisor and thus allow for a flexible course varying with different individuals, a few schools outline more or less definitely the Religious Educational Major.

Five outlines of major requirements in schools in which other courses are included with Religious Education to make up the major, are given for illustrative purposes. The first major given requires certain specific courses. The second requires certain prescribed courses and additional electives from other prescribed fields. The third is still more flexible, requiring simply a number of hours each in Bible and Reli-

gious Education, and a number of hours to be elected from certain courses in Education and Psychology. The fourth provides for certain prerequisites to a major, and that the courses in Religious Education to be counted toward the major be chosen under the supervision of the head of the department. The fifth brings in an additional factor—a course made out in co-operation with the Sunday school board of the denomination.

(1) Religious Education Major in Ashland College<sup>1</sup>

Name of Courses	Semester Hours
Bible History and Interpretation.....	6
Teaching Values of the Bible.....	2
The Christian Religion .....	3
Introduction to Religious Education.....	2
Aims and Curricula of Religious Education.....	3
Organization and Administration of R. E. ....	3
Teaching Religion .....	4
Educational Psychology .....	2
Psychology of Religion.....	2
Story Telling and Dramatization.....	2
<b>Total .....</b>	<b>29</b>

(2) Religious Education Major in Manchester College<sup>2</sup>

A total of forty-eight term hours are required. The following twenty-four are prescribed:

	Term Hours
Introductory Course in Religious Education.....	4
Religious Development of Childhood and Youth.....	4
The Curriculum of Religious Education.....	4
Organization and Administration of the Church School	4
Method in Teaching Religion.....	4
Bible History of New Testament Times.....	4
<b>Total prescribed .....</b>	<b>24</b>

Sixteen hours must be elected from the following

- (1) Additional Courses in Religious Education.
- (2) New Testament or Old Testament Courses.

<sup>1</sup> Ashland College Catalog, 1927-28, p. 42.

<sup>2</sup> Manchester College Bulletin, April, 1927, p. 63.

## (3) Education Department as follows:

Psychology of Childhood  
 Principles of Teaching  
 Educational Psychology  
 Abnormal Psychology

## (4) Church History

## (5) Rural Sociology

## (6) Philosophy

(3) Major in Religious Education at North Central College<sup>1</sup>

This course is rather flexible, requiring six semester hours in Bible, a minimum of ten semester hours in Religious Education, and eight semester hours selected from the following courses in Education and Psychology:

Educational Psychology  
 Principles of Teaching  
 History of Education  
 Administration of Secondary Education  
 Psychology of Religion  
 Genetic Psychology

(4) Major in Religious Education in Transylvania College<sup>2</sup>

## Required for Major

	Hours
Religious Education (chosen under the supervision of the head of the department).....	18
Old Testament .....	6
New Testament .....	6

## Prerequisites to Major

Introductory Psychology .....	3
Introductory Sociology .....	6

(5) A Suggested Major in Religious Education in Southern College<sup>3</sup>

The following quotation from the April, 1927, Bulletin of Southern College sets forth a suggested major in this school:

A certificate in Religious Education will be awarded by the General Sunday School Board through its department of Leadership Train-

<sup>1</sup> North Central College Bulletin, April, 1927, p. 47.

<sup>2</sup> Transylvania College Bulletin, March, 1927, p. 103.

<sup>3</sup> Bulletin of Southern College, April, 1927, p. 55.

ing in co-operation with the faculty of Southern College for the completion of thirty-six term hours in Bible and Religious Education as follows:

	Term Hours
Bible .....	9
Theory and Principles of Religious Education.....	9
The Organization and Administration of R. E. ....	3
The Religious Education of Children.....	3
Or,	
The Religious Training of Young People.....	3
The Program of the Christian Religion.....	3
Methods of Teaching Religion.....	3

Six hours to be elected from the following:

- Bible
- The Expansion of Christianity
- Comparative Religion

A further quotation suggests:

It is suggested that students who desire to major in Religious Education fulfill these requirements which will be accepted as their major and will entitle them to be graduated with the certificate of Religious Education in addition to their Bachelor's Degree.<sup>1</sup>

**Major Towards an A. B. in Religious Education Exclusively.** Fourteen schools provide a major in Religious Education alone. In the main, they provide for quite a bit of flexibility. These requirements are here given.

In one college the major requirements is five courses in Religious Education totaling thirty semester hours.

In another the requirement is twenty-one semester hours which must include a course entitled Recent Movements in Moral and Religious Education and at least nine semester hours from the "C group"—i. e., nine semester hours from the more advanced courses.

Another requires eighteen semester hours for a major in Religious Education, which must include the following:

	Hours
Introduction to Moral and Religious Education.....	3
The Church School.....	3
The Curriculum of Religious Education.....	3

<sup>1</sup> Bulletin of Southern College, April, 1927, p. 55.

The remaining eleven schools require a certain number of semester hours each, which are to be elected by the student, or chosen under the supervision of the head of the department. Four of these require twenty-four semester hours each, in Religious Education for a major; two require eighteen semester hours; one, twenty-two hours; one, twenty-four to forty hours; one, from twenty-one to twenty-six hours; one, from twenty to thirty-six hours; the other, eight semester hours.

**Major in Religious Education Towards the B. S. Degree, or B. S. in Education.** Twenty-one schools permit a major in Religious Education alone, or in Religious Education including other subjects towards the B. S. degree. Three schools allow a major towards the B. S. in Education. All these provide for a major towards the A. B. degree also. The B. S., or B. S. in Education major in every school is the same as for the B. A., the student desiring to do so being permitted to major toward these degrees. This being the case, they would seem to need no further treatment here.

**Major Towards Ph. B.** Five schools provide for a major in the field of Religious Education towards the Ph. B. In one of these the Ph. B. degree is identical with the B. A. except for the classical requirement. In another the Ph. B. is a general degree, the student being able to major in any field. In two schools the curricula are divided into three groups: (1) The language group, (2) the social science group, and (3) the science and mathematics group. The B. A. is given for a major in the first group in these schools, the Ph. B. for a major in the second, and the B. S. for a major in the third. Religion and Religious Education are placed in the second group.

In Whitworth College the Ph. B. is designed specifically for the student preparing for religious or religious educational work. The following quotation from the Whitworth bulletin is significant:

There is a growing demand for trained workers in Christian service, such as missionary work, pastors' assistants, supervisors of young

people's activities, and directors of religious education. To meet this need Whitworth College is offering a full college course leading to the degree of Bachelor of Philosophy.<sup>1</sup>

The following is the outline of the curriculum:

	Hours
English .....	6
Public Speaking .....	4
Foreign Language .....	14
History .....	4
Laboratory Science .....	8
Sociology .....	6
Economics .....	6
Philosophy .....	2
Education .....	2
Psychology .....	3
Bible and Christian Service.....	30
Electives .....	48
Total.....	133

**Major in Religious Education Towards Bachelor of Education.** One school, Texas Christian University, permits a major in Religious Education towards the Bachelor of Education degree. This major, so far as Religious Education is concerned, is identical with the major towards an A. B. degree in this school.

**College Degrees in Religious Education and Religion.** There is a tendency that is quite marked in present-day higher education in America to create newer degrees intended to be descriptive of the type of specialization they represent. This tendency is beginning to be found in the fields of Religious Education and Religion. The B. S. in Religious Education, B. A. in Religious Education, Bachelor of Religious Education (B. R. E.), Bachelor of Theology (Th. B.), Bachelor of Religion (B. R.), and Bachelor of Sacred Literature (B. S. L.), are being given as college degrees permitting a religious or religious educational specialization.

**Bachelor of Arts in Religious Education.** Two colleges were found among the number giving the Bachelor of Arts

<sup>1</sup> Bulletin of Whitworth College, August, 1927, p. 34.

in Religious Education, Baldwin-Wallace College and Oklahoma Baptist University.

The following interesting statement is taken from the Baldwin-Wallace Bulletin:

The course outlined below is designed primarily for students who are preparing to teach in week-day schools of religion or engage in any form of the work of religious education. It includes, besides the regular college requirements, courses in Religious Education, in Bible study and the Christian conception of life. It leads to the A. B. degree in Religious Education.<sup>1</sup>

The course as outlined follows:

	Hours
<i>Freshman Year</i>	
Orientation Course .....	1
English .....	6
Language .....	6 or 8
Science or Mathematics .....	8
Bible .....	2
History .....	6
Physical Education .....	2
Total.....	33
<i>Sophomore Year</i>	
English .....	4
Psychology and Philosophy .....	6
Language .....	6
Science .....	8
Public Speaking .....	4
Bible .....	4
Physical Education .....	2
Total.....	34
<i>Junior Year</i>	
Sociology .....	6
Education .....	6
Bible .....	8
Teachings of Christianity.....	4
Religious Education .....	6
Total.....	30

<sup>1</sup> Baldwin-Wallace College Bulletin, March, 1927, p. 43.



<i>Senior Year</i>		Hours
Philosophy of Religion.....		3
Psychology of Religion.....		2
Philosophy .....		3
N. T. Study.....		4
Religious Education .....		11
Elective .....		8
<b>Total .....</b>		<b>31</b>

The course in Oklahoma Baptist University<sup>1</sup> is as follows:

	Hours
English .....	12
Modern Language .....	20
Natural Science .....	20
Mathematics .....	6
Bible .....	3
Sociology .....	9
Psychology .....	6
Education .....	6
Religious Education .....	24
Christianity' .....	16
Expression or Public Speaking .....	6
<b>Total.....</b>	<b>128</b>

**Bachelor of Science in Religious Education.** Evansville College offers a course leading to the degree of B. S. in Religious Education.<sup>2</sup> The outline of the course follows:

<i>Freshman Year</i>		Hours
English .....		6
Education .....		8
Public Speaking .....		4
Bible .....		10
Sociology (College Introduction).....		1
Physical Education .....		4
<b>Total.....</b>		<b>33</b>

<sup>1</sup> Bulletin of Oklahoma Baptist University, May, 1927, p. 42.

<sup>2</sup> Evansville College Bulletin, April, 1927, pp. 101, 102.

<i>Sophomore Year</i>		Hours
Literature of History.....		6
Public Speaking .....		4
Zoology .....		10
Religious Education .....		10
Physical Education .....		4
Total.....		34
<i>Junior Year</i>		Hours
Sociology .....		10
Philosophy .....		10
Elective .....		10
Total.....		30
<i>Senior Year</i>		Hours
Philosophy .....		10
History and Sociology.....		10
Practice Seminar .....		4
Elective .....		6
Total.....		30

**Bachelor of Religious Education.** If the School of Religious Education of Boston University be considered of collegiate grade, two schools are among the number which give the B. R. E. as a college degree—Boston University, School of Religious Education, and John B. Stetson University.

With reference to its Bachelor of Religious Education degree, a bulletin of Boston University, School of Religious Education, has the following to say:

After a very careful analysis of the baccalaureate degrees in the standard colleges of America, the faculty of this school has adopted standards for a baccalaureate which fully meet the historical and cultural requirements of the Bachelor of Arts degree and at the same time provides that insight into religion and social science which will be required of those who are to be leaders in the church work of the future. Just as the Bachelor of Science degree provides the essential liberal cultural courses with a group of rich courses in physical and biological sciences, so the Bachelor of Religious Edu-

cation and Bachelor of Social Science degrees provide all the essentials of the historic baccalaureate plus an introduction to the fields of religion and social science, which will furnish rich background for graduate work in these fields.<sup>1</sup>

The following are the requirements for the B. R. E. degree at Boston University:

Subjects	Hours
English .....	12
Public Speaking .....	2
Science .....	6
Philosophy .....	8
Psychology .....	6
Bible .....	14
Foreign Language .....	6 to 12
Fine Arts .....	4
Social Science .....	12
Religious Education .....	8
Vocational Major .....	18
Electives .....	16 to 24
Total.....	126

John B. Stetson<sup>2</sup> grants the B. R. E. degree upon the completion of the following course of study:

English .....	3 Majors*
History .....	3 "
Education .....	2 "
Public Speaking .....	3 "
Bible and Religious Education.....	9 "
Electives .....	16 "
Total.....	36 "

\* A major is equal to five hours per week for three months.

**Bachelor of Theology as a College Degree**—Six colleges give the Bachelor of Theology (Th. B.) as a college degree, or as a theological-college degree. They are:

Bethany-Peniel College  
 Eastern Nazarene College  
 Huntington College

<sup>1</sup> Collegiate and Professional Training for Christian Leadership, Boston University, School of Religious Education, Bulletin, June, 1927, p. 17.

<sup>2</sup> John B. Stetson University Bulletin, April, 1927, p. 46.

Marion College  
 Northwest Nazarene College  
 Pasadena College

In both Bethany-Peniel College and Pasadena College the courses leading to A. B., B. S. and Th. B. differ only as to majors and minors, the major being chosen in the field of Religion or Religious Education for the Th. B.; the minor may or may not be.

At Pasadena College<sup>1</sup> the following seventy-two hours are required for all candidates for either the B. A., B. S. or Th. B.

	Hours
English .....	12
Mathematics .....	6
History and Economics.....	12
Foreign Language .....	12
Science .....	10
Sociology and Education.....	6
Philosophy .....	6
Bible .....	8
Total.....	<u>72</u>

In addition, the student is required to complete twenty-four hours in a major field and twenty-four hours of free electives. The choice of the major determines the degree. For the Th. B. three groups are arranged as major fields as follows:

Pastoral Service  
 Missionary Service  
 Religious Education

At Eastern Nazarene College and Northwest Nazarene College the same general plan is followed.

At Huntington College and at Marion College specific courses are prescribed for the degree, no major system being provided. However, at both these schools the theological element and preparation for the ministry is paramount.

<sup>1</sup> Pasadena College Bulletin, 1927-28, pp. 12, 13.

**The Bachelor of Religion as a College Degree.** At the University of Southern California students having junior college standing in the College of Liberal Arts may enter the School of Religion, and by taking their junior and senior years there receive the Bachelor of Religion (B. R.) degree. This course is rather flexible, being very largely elective.

**Bachelor of Sacred Literature.** Drake and Butler Universities offer, in their colleges of the Bible, four-year undergraduate courses leading to the degree of Bachelor of Sacred Literature (B. S. L.).

The following are the requirements for the degree of B. S. L. at Drake University:<sup>1</sup>

	Hours
English .....	6
A Laboratory Science.....	10
Psychology and Philosophy.....	6
History of Religion.....	8
Religious Education .....	12
New Testament .....	12
Old Testament .....	12
Practical Theology .....	10
*Foreign Language .....	24
Electives .....	30
Physical Education .....	4
	<hr/>
Total.....	134

\* The foreign language requirement is determined by the units taken in this field in high school. Each unit presented for admission from the high school cancels six semester hours of the foreign language requirement. If four units are presented upon admission, no foreign language is required.

<sup>1</sup> Drake University Record—The College of the Bible—April, 1927, p. 10.

The requirements at Butler University<sup>1</sup> for the B. S. L. are as follows:

	Hours
Old Testament .....	15
New Testament .....	15
Church History .....	10
Christian Doctrine .....	12
*Practical Theology .....	18
English .....	10
History, Political Science, Economics.....	10
Philosophy .....	10
Sociology .....	10
Physical Science .....	10
Total.....	120

\* Practical Theology is divided into three sub-departments, one of which is Religious Education.

**Summary.** Attention has been called to the major as the most common means of crediting courses in Religious Education. Two types of degrees have been noted: (1) The non-religious or non-religious-educational, and (2) the degree which represents a religious or religious-educational specialization. The B. A. degree has been found to be the most commonly accepted degree of the first type. While the great majority of the schools provide for a combined major of Religious Education with Religion and other courses, eighteen schools, which provide for a major in Religious Education toward the general degrees, provide for a major in Religious Education alone. In one school the Ph. B. is given only to students majoring in the field of Religion or Religious Education. Six degrees of a religious or religious-educational nature were found as follows:

- Bachelor of Science in Religious Education
- Bachelor of Arts in Religious Education
- Bachelor of Religious Education
- Bachelor of Religion
- Bachelor of Theology
- Bachelor of Sacred Literature

<sup>1</sup> Butler University Bulletin—The College of Religion, August, 1927, pp. 49, 50.

## CHAPTER VI

### DENOMINATIONAL GROUPS

**Introductory Statement.** All the twenty-nine denominations studied, except two, or possibly three, have one or more colleges offering credit courses in Religious Education. Quite naturally, denominational groups with such varied traditions, methods of work, and progressive or conservative tendencies as those of our study, have not all entered the field with the same rapidity or zest. In our study, however, no effort has been made to determine the reasons why the different denominations have or have not been interested in Religious Education, but rather the extent to which their colleges have entered the field or are considering entering it. This would necessitate a theological discussion altogether out of harmony with this treatise. Appendix A gives the number of courses and semester hours offered in the various colleges for all the denominations studied. A careful examination of this Appendix should be profitable in this connection.

**Denominational Distribution.** All the denominations which have colleges, save two, have at least one college offering courses in Religious Education. These two are the Christian Reformed and the Reformed Church in America. One denomination, the Advent Christian, has one college which offers one course, but it was not possible to determine the credit given. The colleges of seven other denominations average less than five semester hours per college. These are:

- Church of the Nazarene
- Congregational
- Free Methodist
- Presbyterian, U. S.
- Protestant Episcopal
- United Presbyterian
- Wesleyan Methodist

With the exception of the Congregational, no one of the seven has a college offering more than eight semester hours.

Five other denominations average less than eight semester hours per college and have no colleges, Class B or above.

These are:

Evangelical  
 Evangelical Synod of North America  
 Friends  
 Methodist Protestant  
 Seventh Day Baptists

The fifteen remaining denominations have at least one Class B college each, and average above six semester hours per college. These are:

Baptist, Northern  
 Baptist, Southern  
 Brethren  
 Church of the Brethren  
 Christian  
 Cumberland Presbyterian  
 Disciples  
 Methodist Episcopal  
 Methodist Episcopal, South  
 Presbyterian, U. S. A.  
 Reformed Church in the U. S.  
 United Lutheran  
 United Brethren  
 United Brethren (Old Constitution)

**Size of Denominations.** It is a well-known fact that the denominations differ greatly as to size and so as to number of colleges. Five of the denominations have only one college each, while the denomination having the largest number affiliated with it has forty-five. It is obvious that in a statistical study of the nature of this, that in a denomination having only one college, as goes the one college so goes the denomination, while one among forty-five means very little. We have, therefore, divided the denominations into three groups according to



number of colleges controlled by or affiliated with them. In the first group have been placed those having ten or more colleges; in the second, those having from five to nine colleges, and, in the third, those having less than five.

**Denominations With Ten or More Colleges.** Nine denominations have ten or more colleges. All these denominations have colleges offering courses in Religious Education. All save three, Northern Baptist, Congregational and Presbyterian, U. S., have at least one Class A college. The Presbyterian, U. S., has no college above Class C. Table No. 11 indicates the status of Religious Education in the colleges of

TABLE NO. 11—STATUS OF RELIGIOUS EDUCATION IN COLLEGES OF DENOMINATIONS HAVING TEN OR MORE COLLEGES

Name of Denomination	No. of Colleges	Class E Colleges	Class D Colleges	Class C Colleges	Class B Colleges	Class A Colleges	Average Number Semester Hours
Baptist, Northern .....	23	2	6	12	3	..	8.52
Baptist, Southern .....	31	6	11	10	2	2	6.93
Congregational .....	18	8	4	5	1	..	3.9
Disciples .....	14	..	1	..	8	5	22.57
Methodist Episcopal .....	42	5	5	13	15	4	17.06
Methodist Episcopal, South....	27	1	1	11	11	2	15.11
Presbyterian, U. S. A. ....	*44	9	10	20	3	2	6.86
Presbyterian, U. S. ....	18	7	7	4	..	..	2.5
United Lutheran .....	*11	4	2	3	1	1	9

Reading from left to right, the first numerical column gives the number of colleges belonging to each denomination; the second to the sixth columns the number of the various classes of colleges belonging to each denomination, and the last the average number of semester hours per college offered in Religious Education.

\* Note—It was not possible to determine the credit given in one Presbyterian, U. S. A., College, and one United Lutheran College. They were omitted from the tabulation.

these denominations. The table shows the number of colleges, the number of each class and the average number of semester hours offered in Religious Education for each denomination.

Among the schools of Northern Baptists, no Class A colleges are to be found. There are only three Class B schools. On the other hand, there are only two colleges of Class E, the University of Chicago and the University of Rochester. Affiliated with each of these schools is a graduate theological seminary in which courses in Religious Education are offered, but no courses are offered in the colleges of arts and sciences.

Six Southern Baptist Colleges are in Class E. Fourteen others offer only one or two courses. These are almost invariably courses in Sunday School and B. Y. P. U. work. Two schools are in Class B and two in Class A.

Eight of the eighteen Congregational colleges are in Class E. Of the ten remaining only two offer ten or more semester hours. Doane College offers eight courses totaling twenty semester hours, and Northland College offers three courses totaling twelve semester hours. The average number of semester hours per school is 3.9.

The denominations of this class or group are led by the Disciples, the fourteen colleges affiliated with this denomination offering an average of 22.57 semester hours in Religious Education. All of its colleges offer courses in Religious Education. Only one school offers less than fifteen semester hours, while five schools are in Class A.

The Methodist Episcopal Church comes next, the forty-two Methodist Episcopal colleges offering an average of 17.06 semester hours each. The total number of courses or semester hours of this denomination, however, are greatly augmented by two outstanding institutions—Boston University, in which fifty-nine courses, open to undergraduates, totaling one hundred forty-eight semester hours, are offered, and Northwestern University, which offers twenty-six courses open to undergraduates, totaling seventy-four semester hours. Five schools of this denomination offer no courses at all, and eighteen schools offer less than fifteen semester hours. It has

only four Class A colleges, but a rather large number of Class B colleges—fifteen.

Only one of the twenty-seven colleges of the Methodist Episcopal Church, South, is in Class E. Thirteen offer courses totaling fifteen or more semester hours each. Two schools are in Class A, the one offering the highest number of semester hours offering forty-one. Of the schools offering less than fifteen semester hours, only one offers as low as four hours, and seven offer from ten to fourteen hours. This denomination ranks third in number of semester hours offered, 15.11.

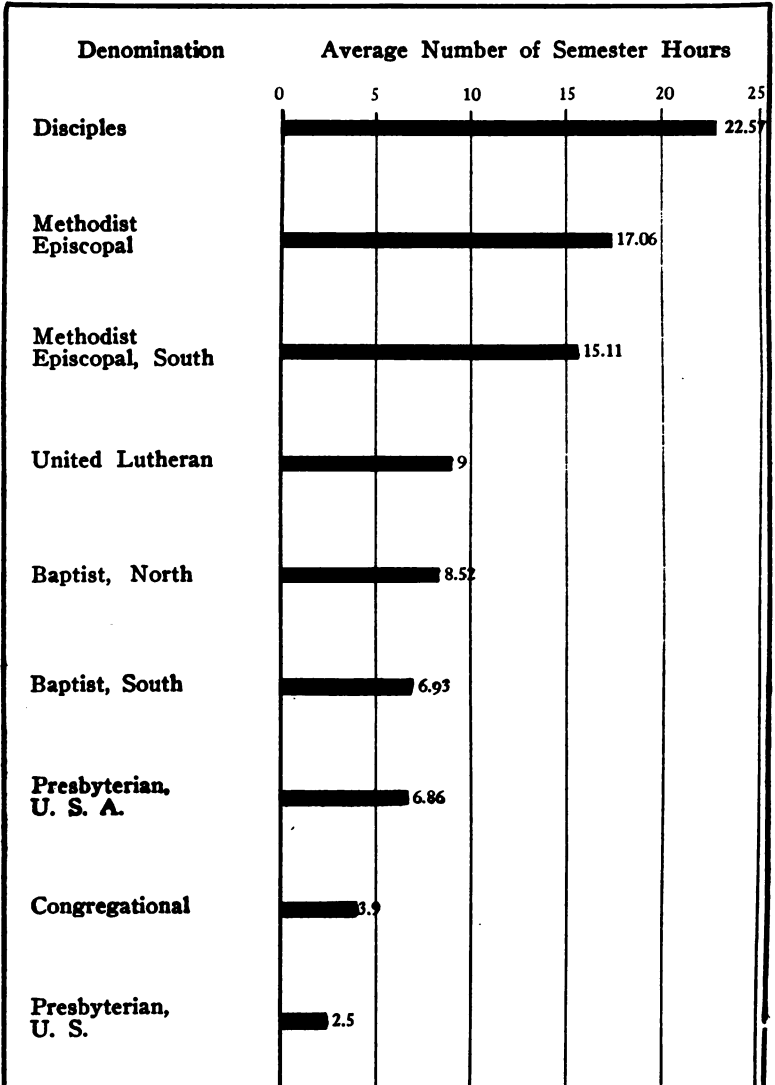
Forty-four of the Presbyterian, U. S. A., colleges average 6.86 semester hours each, offered in Religious Education. It was impossible to obtain the number of semester hours of credit given in one school, which was omitted from the calculation. Nine colleges of this denomination are in Class E. Twenty others offer only one or two courses. Three schools are in Class B, and two in Class A.

The colleges of the Presbyterian, U. S., offer the lowest average number of semester hours per school—2.5. Seven of the colleges of this denomination are in Class E, and the highest number of courses in any school is three, totaling eight semester hours.

The United Lutheran Church ranks fourth if the average number of semester hours offered be the determining factor. However, seventy per cent. of the total number of semester hours offered in the eleven colleges of this denomination are offered in two colleges, Thiel College, which offers ten courses totaling twenty-eight semester hours, and Wittenberg College, which offers fourteen courses totaling forty-two semester hours. Four of the colleges are in Class E.

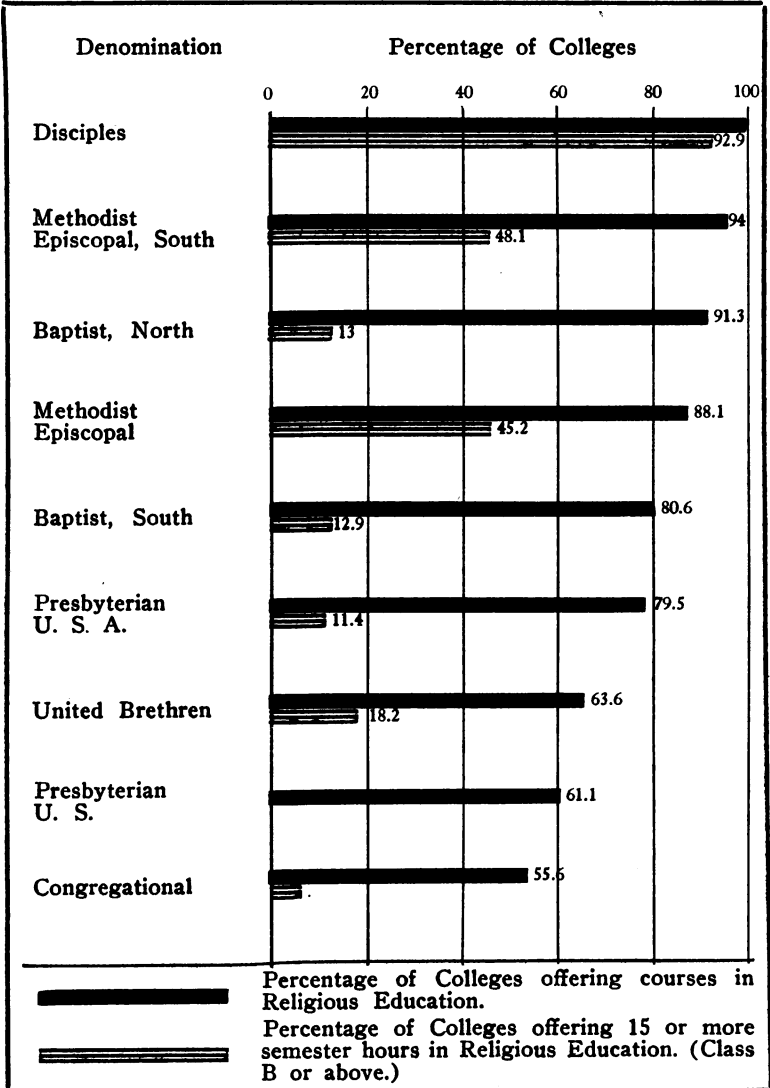
Graph No. 2 on page 80 indicates the rank of the denominations upon the basis of average number of semester hours. Graph No. 3 on page 81 shows the ranking of these denominations according to percentage of colleges offering courses in Religious Education and percentage of colleges belonging to Class B or above.

**GRAPH NO. 2—DENOMINATIONS HAVING 10 OR MORE COLLEGES.  
RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
IN RELIGIOUS EDUCATION**



The average number of semester hours for each denomination are given at the right.

GRAPH NO. 3—DENOMINATIONS HAVING 10 OR MORE COLLEGES.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THE % OFFERING  
 15 OR MORE SEMESTER HOURS



The percentages for each denomination are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

**Denominations Having From Five to Nine Colleges—** Seven denominations come in the second group, i. e., they have from five to nine colleges each. Only three of these denominations have colleges of Class B or above, and one of the three has no Class A college. One denomination of this group, the Protestant Episcopal, has no school above Class D, and only one D class college.

Table No. 12 indicates the status of Religious Education in these denominations. The table shows the number of colleges, classes of colleges and average number of semester hours offered in Religious Education for each denomination.

TABLE NO. 12—STATUS OF RELIGIOUS EDUCATION IN COLLEGES OF DENOMINATIONS HAVING FROM FIVE TO NINE COLLEGES EACH

Name of Denomination	No. of Colleges	Class E Colleges	Class D Colleges	Class C Colleges	Class B Colleges	Class A Colleges	Average Number Semester Hours
Church of the Brethren.....	7	..	2	2	3	..	11.71
Church of the Nazarene .....	5	..	4	1	..	..	4.5
Friends .....	9	2	2	4	..	..	6.44
Protestant Episcopal .....	5	4	1	..	..	..	0.4
Reformed Church in U. S. ....	7	3	2	..	1	1	9.42
United Brethren .....	6	1	2	1	2	1	7.5
United Presbyterians .....	5	..	4	1	..	..	3.8

Reading from left to right, the first numerical column gives the number of colleges belonging to each denomination; the second to the sixth columns the number of the various classes of colleges belonging to each denomination, and the last the average number of semester hours per college offered in Religious Education.

Two colleges of the Friends are in Class E. One offers fifteen semester hours, another fourteen. The five remaining offer less than ten.

Four of the five colleges of the Protestant Episcopal Church offer no courses. The other offers only one course totaling two semester hours.

The Reformed Church, U. S., has one Class A and one Class B college. Three schools are in Class E. The average number of semester hours in this denomination is greatly increased by two schools, eighty-eight per cent. of the semester hours in Religious Education being found in two colleges, and sixty-five per cent. in one college.

Two United Brethren colleges are in Class B. Three of the remainder offer less than fifteen semester hours each. One is in Class E.

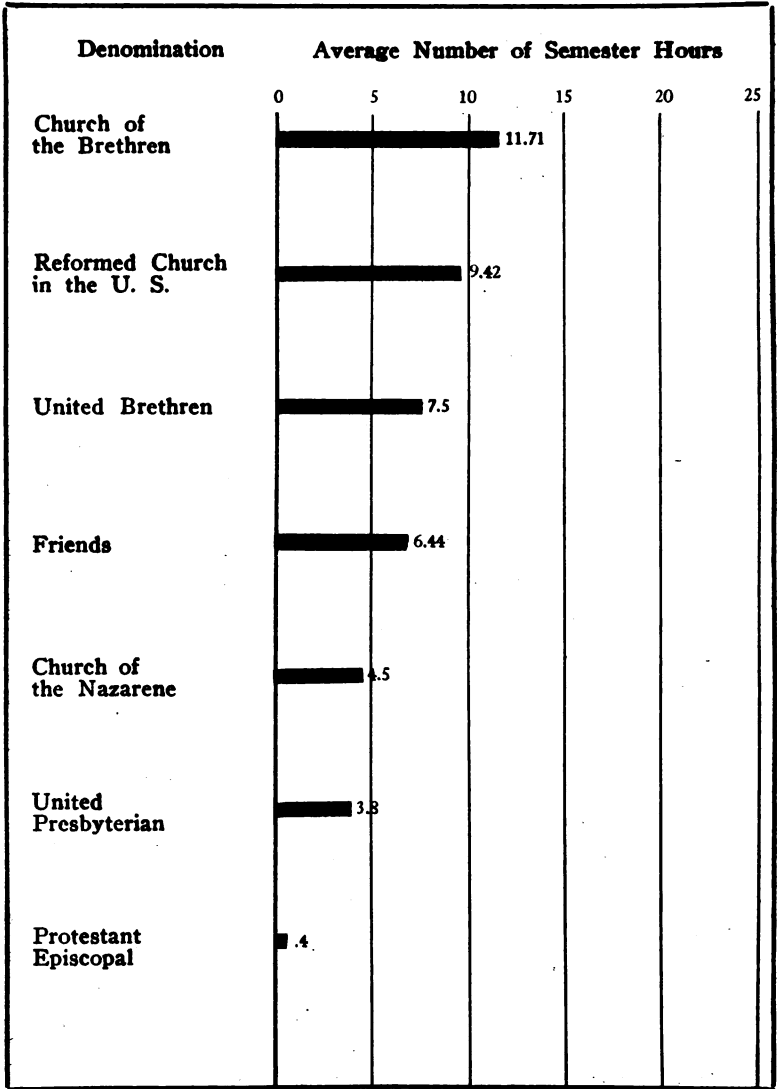
All the colleges of the United Presbyterian Church offer at least one course; but all offer only a very little, no school offering more than six semester hours.

Graph No. 4 on page 84 indicates the ranking of these denominations on the basis of average number of semester hours offered in Religious Education per college. Graph No. 5 on page 85 shows the ranking of these denominations according to percentage of the colleges in each denomination which offer courses in Religious Education and percentage of the total number of colleges which belong to Class B or above, i. e., offer fifteen or more semester hours.

While all the colleges of the Church of the Nazarene offer at least one course, three of the five offer no more. One offers two courses, and the other four courses totaling ten semester hours.

All the colleges of the Church of the Brethren offer at least one course in Religious Education. Though there are no Class A colleges in this denomination, three schools are in Class B.

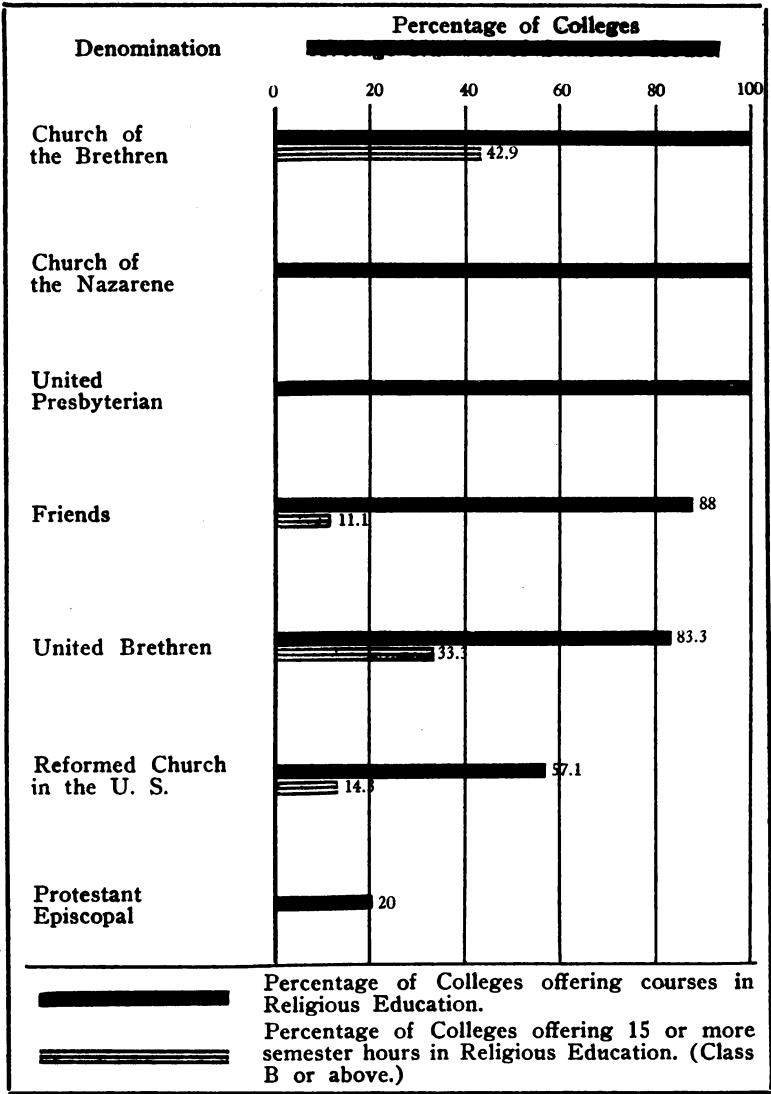
**GRAPH NO. 4—DENOMINATIONS HAVING FROM 5 TO 9 COLLEGES.  
RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
IN RELIGIOUS EDUCATION**



The average number of semester hours for each denomination is given at the right.



GRAPH NO. 5—DENOMINATIONS HAVING 5 TO 9 COLLEGES.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THE % OFFERING  
 15 OR MORE SEMESTER HOURS



The percentages for each denomination are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

**Denominations Having Less Than Five Colleges.** Thirteen denominations have less than five colleges each. Table No. 13 shows the status of Religious Education in the colleges of these denominations.

**TABLE NO. 13—STATUS OF RELIGIOUS EDUCATION IN COLLEGES OF DENOMINATIONS HAVING LESS THAN FIVE COLLEGES EACH**

Name of Denomination	No. of Colleges	Class E Colleges	Class D Colleges	Class C Colleges	Class B Colleges	Class A Colleges	Average Number Semester Hours
Advent Christian .....	* 1	..	..	..	..	..	..
Brethren .....	1	..	..	..	1	..	21
Christian .....	2	..	..	..	1	1	42
Christian Reformed .....	1	1	..	..	..	..	..
Cumberland Presbyterian .....	1	..	..	..	1	..	15
Evangelical .....	4	1	1	2	..	..	7.75
Evangelical Synod of N. A. ....	1	..	..	1	..	..	6
Free Methodist .....	2	..	2	..	..	..	2
Methodist Protestant .....	**2	..	1	1	..	..	5
Reformed Church in A. ....	2	2	..	..	..	..	..
Seventh Day Baptists.....	3	1	..	2	..	..	5.66
United Brethren (Old Constit'n)	1	..	..	..	1	..	27
Wesleyan Methodist .....	3	2	1	..	..	..	1

Reading from left to right, the first numerical column gives the number of colleges belonging to each denomination; the second to the sixth columns the number of the various classes of colleges belonging to each denomination, and the last the average number of semester hours per college offered in Religious Education.

\* Note—Aurora, the Advent Christian College, offers one course, but it was not possible to ascertain whether credit was given for it.

\*\* Note—One Methodist Protestant school is in the process of organizing a department. It was not possible to determine the amount of Religious Education given this year. It was omitted from the tabulation.

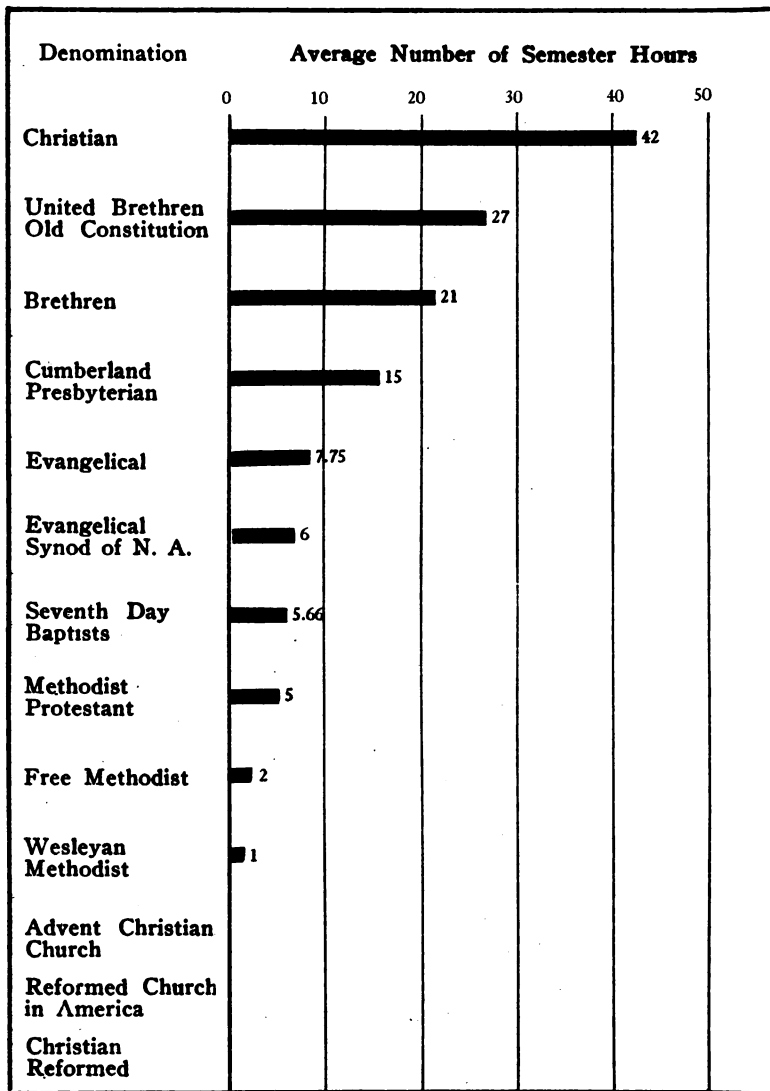
It will be seen that the Christian Church has first place with an average of forty-two semester hours. This very high average is largely due to Elon College, which offers eleven courses totaling sixty-six semester hours. The other school of the denomination offers eighteen semester hours. Two denominations, the Reformed Church in America and the Christian Reformed, are at the lower end of the scale, neither offering any courses in Religious Education.

The colleges of three of the denominations having one college each have fairly strong departments of Religious Education. These are the United Brethren (Old Constitution), Brethren Church and Cumberland Presbyterian.

The Evangelical Church has two colleges offering fourteen and thirteen semester hours each. Another offers only four. The other offers none. The one college of the Evangelical Synod of N. A. offers two courses totaling six semester hours. One of the colleges of the Seventh Day Baptists offers no courses; the other two offer ten, and seven semester hours each. None of the colleges of the Methodist Protestant, Free Methodist or Wesleyan Methodist denominations offers more than six semester hours. One college of the Methodist Protestant denomination, however, is in the process of organizing a department of Religious Education with a director of Religious Education at its head, who, apparently, will give his full time to the work. The department was to be inaugurated in September, 1927, but the college for some reason changed its plans and will not do so until September, 1928.

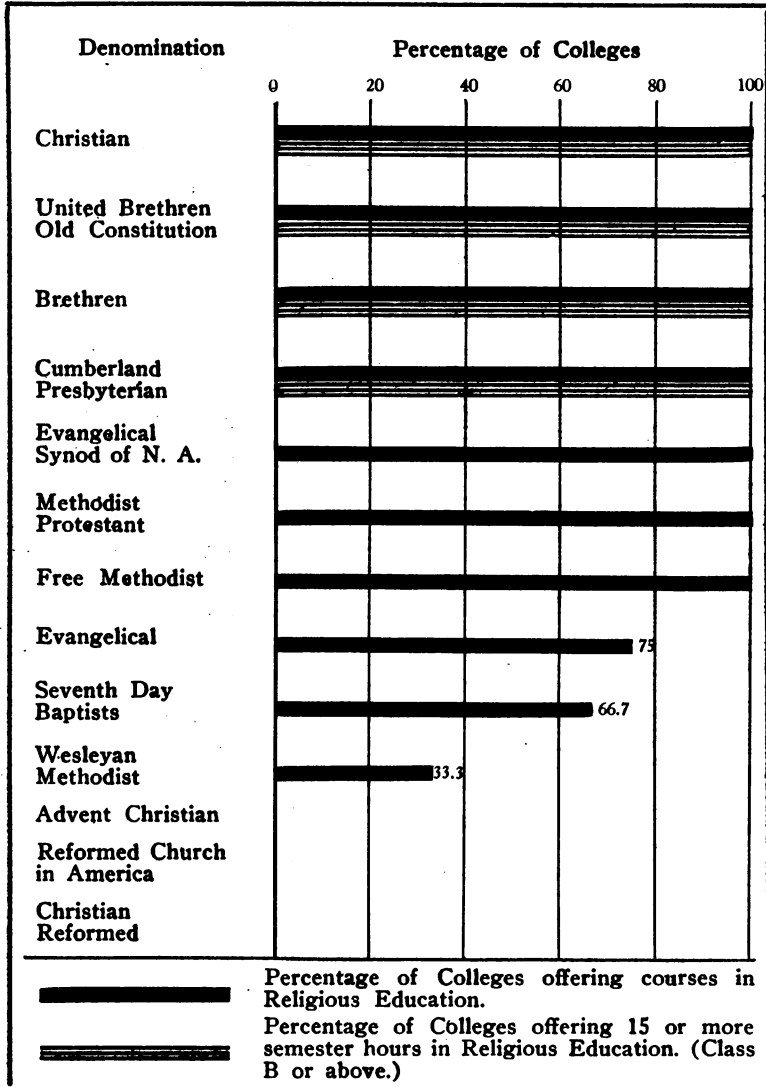
Graph No. 6 on page 88 indicates the ranking of these denominations on the basis of average number of semester hours offered in Religious Education per college. Graph No. 7 on page 89 shows the ranking of these denominations according to the percentage of the colleges in each denomination offering courses in Religious Education and percentage of the total number of colleges which belong to Class B or above, i. e., offer fifteen or more semester hours in Religious Education.

**GRAPH NO. 6—DENOMINATIONS HAVING LESS THAN 5 COLLEGES.  
RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
IN RELIGIOUS EDUCATION**



The average number of semester hours for each denomination is given at the right.

GRAPH NO. 7—DENOMINATIONS HAVING LESS THAN 5 COLLEGES.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THE % OFFERING  
 15 OR MORE SEMESTER HOURS



The percentages for each denomination are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

**Summary.** In this chapter a study has been made of the colleges according to denominational affiliation. The denominations have been divided into three classes on the basis of number of colleges controlled by or affiliated with them, those having ten or more colleges being grouped together in one group, those having from five to nine in another, and those having less than five in still another group. The denominations in each of the three groups have been ranked on three bases—average number of semester hours per college, percentage of the total number of colleges offering courses, and the percentage of the colleges of Class A or above. All the denominations except two have been found to have at least one college offering courses. However, thirteen denominations, or 44.8%, do not have a college of Class B or above, i. e., a college offering fifteen or more semester hours in Religious Education. For the most part, these are the smaller denominations, or those having the fewer colleges. Nine of them falling within the last grouping, i. e., they have less than five colleges, four of them within the second grouping (those having from five to nine colleges), while only one was found among those having ten or more colleges.

Nine of the denominations, or 31%, were found to have at least one college offering enough courses in the field of Religious Education to make a major of thirty semester hours or more. Sixteen of the denominations, or 55.2%, make possible a minor or a major of fifteen semester hours or more.

## CHAPTER VII

### GEOGRAPHICAL DISTRIBUTION

**Geographical Distribution.** The idea is rather prevalent that the Eastern part of the United States is more conservative and bound more closely by tradition, while the West, being itself relatively new, and so having fewer ties to bind it to the past, is more progressive. Inasmuch as the teaching of Religious Education in schools and colleges is quite new, a study of the colleges by sections would seem to be interesting and profitable. We have, therefore, made a study of the schools according to location. This has been considered from three angles or viewpoints: (1) They have been studied according to the boundaries of accrediting agencies or regional associations of colleges; (2) according to a grouping more strictly sectional, and (3) according to states.

**According to the Boundaries of Accrediting Agencies or Regional Associations of Colleges.** There are five regional associations of colleges functioning in the United States. Four of these are accrediting agencies. The New England Association does not attempt the accrediting of colleges. These associations are largely sectional. They, together with the territory they embrace, are as follows:

New England Association of Colleges and Secondary Schools—

Connecticut	New Hampshire
Maine	Rhode Island
Massachusetts	Vermont

Association of Colleges and Secondary Schools of the Middle States and Maryland—

Delaware	New Jersey
District of Columbia	New York
Maryland	Pennsylvania

**North Central Association of Colleges and Secondary Schools—**

Arkansas	Missouri
Arizona	Nebraska
Colorado	New Mexico
Illinois	North Dakota
Indiana	Ohio
Iowa	Oklahoma
Kansas	South Dakota
Michigan	West Virginia
Minnesota	Wisconsin
Montana (Eastern Part)	Wyoming

**Association of Colleges and Secondary Schools of the Southern States—**

Alabama	North Carolina
Florida	South Carolina
Georgia	Tennessee
Kentucky	Texas
Louisiana	Virginia
Mississippi	

**North West Association of Colleges and Secondary Schools—**

Idaho	Utah
Montana (Western Part)	Washington
Oregon	

Two States, California and Nevada, are not within the boundaries of any of these accrediting agencies or regional associations. These are considered in the other two groupings. It was not possible to secure necessary data with reference to one school each, in the Association of the Middle States and Maryland, North Central and Southern Associations. However, these schools would not materially affect the situation, inasmuch as two of them only offer one course each, and the other, while planning to organize a department,



or perhaps in the process of organizing it, is not at present giving many courses.

Table No. 14 shows the status of colleges of this study within the boundary of each regional association.

TABLE NO. 14—STATUS OF RELIGIOUS EDUCATION IN THE COLLEGES ACCORDING TO REGIONAL ASSOCIATIONS

Regional Association	No. of Colleges	Class E Colleges	Class D Colleges	Class C Colleges	Class B Colleges	Class A Colleges	Average Number Semester Hours
New England .....	7	2	3	1	..	1	27.4
Middle States and Maryland.	*39	15	9	11	2	1	5.4
North Central .....	*137	22	33	47	28	8	9.8
Southern .....	*87	14	21	28	16	7	9.7
Northwestern .....	15	5	3	3	3	..	6.7

The first column shows the number of colleges of this study in each association; the second, the number of Class E Colleges; the third, the number of Class D Colleges; the fourth the number of Class C Colleges; the fifth, the number of Class B Colleges; the sixth, the number of Class A Colleges; the seventh, the average number of semester hours per college.

\* It was not possible to secure information concerning one school in each of these associations.

Within the boundaries of the New England Association of Colleges and Secondary Schools is Boston University, the leading school in the field of Religious Education if number of courses or semester hours be the determining factor. Since there are only seven schools belonging to our study in this Association, Boston markedly affects the whole situation. Save for this school, New England would rank quite low. None of the remaining six schools offers over six semester

hours. Two are in Class E. The average number of semester hours per college is the highest of all the associations, 27.4, if Boston be included. Should it be excluded, it would be the lowest, averaging only 2.7 semester hours per college.

An examination of the preceding table shows that of the thirty-eight colleges within the boundaries of the Association of Colleges and Secondary Schools of the Middle States and Maryland, fifteen, or 39.5%, are in Class E. Only three schools, or 7.9%, are in Class B. In this respect and in average number of semester hours—5.5—this Association is the lowest save New England, apart from Boston.

Of the one hundred thirty-seven colleges of this study within the boundaries of the North Central Association of Colleges and Secondary Schools only twenty-two, or 16.1%, fall in Class E, while thirty-six schools, or 26.3%, are in Class B or above. This Association has the smallest percentage of schools of Class E, though the difference between it and the Southern Association is less than one per cent. This is also true of the percentage of schools offering fifteen semester hours or more. The difference in average number of semester hours is also very little. With reference to the average number of semester hours, it is third with 9.74.

The colleges in this study within the boundaries of the Southern Association differ very little from those of the North Central Association in provision for Religious Education. Fourteen, or 16.9%, of the eighty-seven schools in this Association are in Class E, and twenty-three, or 26.4%, are in Class B or above. In the latter respect this Association leads, though it will be noted it is only 0.1% above the North Central Association.

Five, or 33 1-3%, of the fifteen colleges in the North Western Association are in Class E, and three, or 20%, are in Class B. It will be noted that no school in this Association offers as many as thirty semester hours.

Graph No. 8 on page 96 shows the rank of the colleges according to regional associations on the basis of average number of semester hours offered in Religious Education per

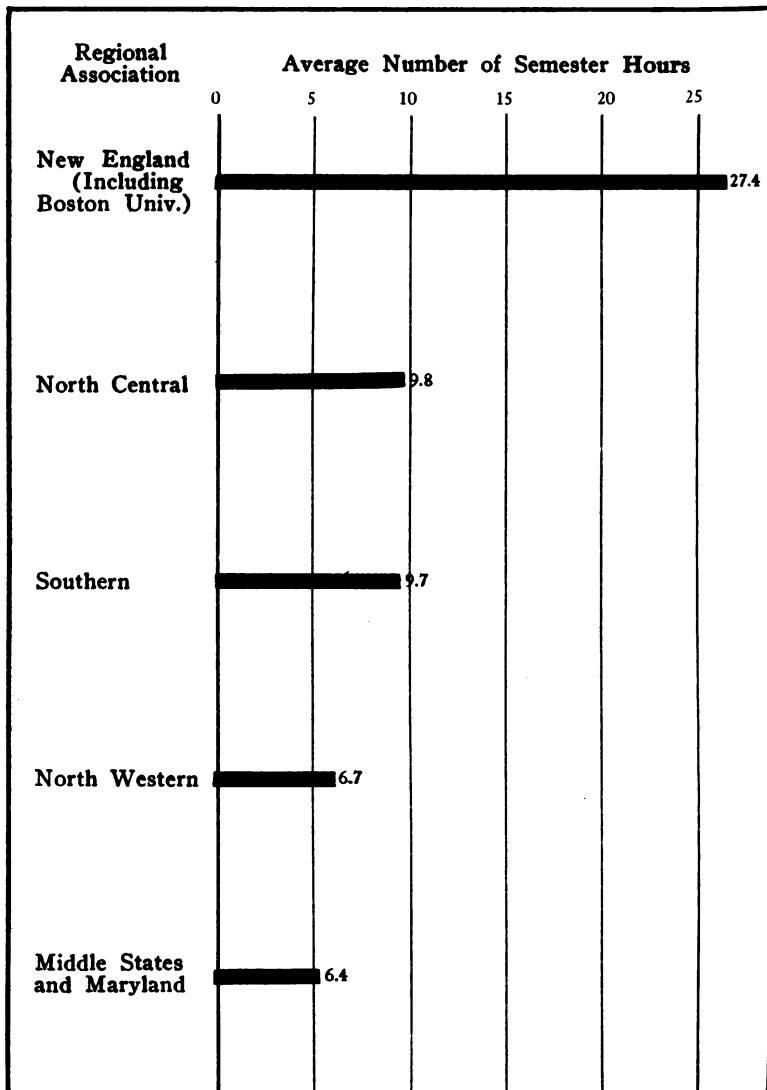
college. Graph No. 9 on page 97 shows the ranking of these colleges according to the percentage of the colleges within the boundaries of each regional association which offer courses in Religious Education, and percentages of the total number of colleges which belong to Class B or above, i. e., offer fifteen or more semester hours in Religious Education.

**Distribution More Strictly Sectional.** According to most any geographical division of the country into sections, Maryland, Oklahoma, and certainly Arkansas, would be considered Southern states. Two of these, however, belong to the North Central Association of Colleges and Secondary Schools, and one to the Association of the Middle States and Maryland. Then, too, the sparsely settled states of the Rocky Mountains present quite a different situation from those either of the Pacific coast or of the Mississippi valley. It would seem, therefore, to be interesting and profitable to consider the schools according to a more strictly sectional or geographical division. The following divisions are employed:

- North Eastern Section
- North Central Section
- Southern Section
- Rocky Mountain Section
- Pacific Coast Section

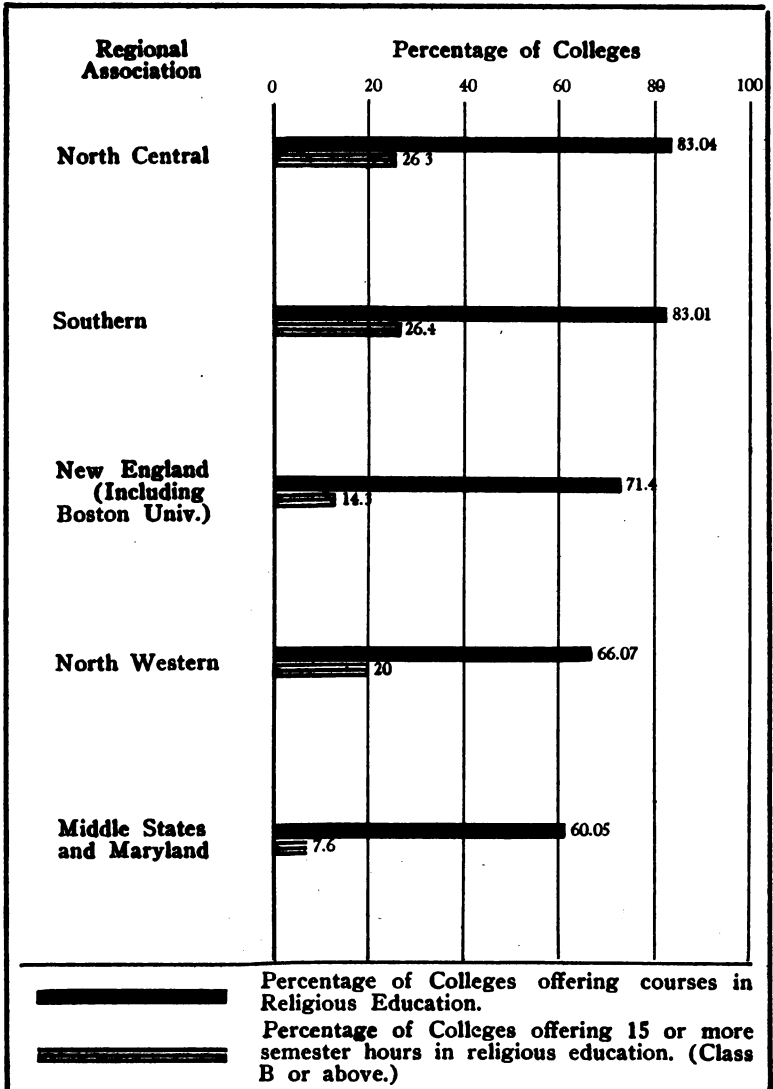
The New England States and those belonging to the Association of Colleges and Secondary Schools of the Middle States and Maryland, except Maryland and the District of Columbia, have been grouped together to comprise the North Eastern Section. Maryland is placed in the Southern Section because of the fact that it is most often considered a Southern state, its northern boundary, the Mason and Dixon's Line, constituting what has often been theoretically cited as the boundary between the North and South. The two schools in the District of Columbia are omitted from this sectional study. Eliminating Arkansas, Oklahoma and the Rocky Mountain States, the North Central Section would comprise the same states as those of the North Central Association of Colleges and Secondary Schools. The two states referred to above would be added to those of the Southern Association of Col-

**GRAPH NO. 8—ACCREDITING AGENCIES.  
RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
IN RELIGIOUS EDUCATION**



The average number of semester hours for the colleges within the boundaries of each accrediting agency are given at the right.

**GRAPH No. 9—ACCREDITING AGENCIES.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THE % OFFERING  
 15 OR MORE SEMESTER HOURS**



The percentages for the colleges within the boundaries of each accrediting agency are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

leges and Secondary Schools to form the Southern Section. The Rocky Mountain Section would be composed of the following states commonly considered the Rocky Mountain States: Montana, Idaho, Wyoming, Nevada, Utah, Colorado, New Mexico and Arizona. The three states bordering on the Pacific coast comprise the Pacific Coast Section.

Table No. 15 indicates the status of Religious Education in colleges of this study according to sections.

TABLE NO. 15—STATUS OF RELIGIOUS EDUCATION IN THE COLLEGES BY SECTIONS

Name of Section	No. of Colleges	Class E Colleges	Class D Colleges	Class C Colleges	Class B Colleges	Class A Colleges	Average Number Semester Hours
North Eastern Section .....	40	15	12	11	3	2	9.8
North Central Section .....	123	19	29	43	28	5	9.5
Southern Section .....	100	18	23	32	16	10	10
Rocky Mountain Section.....	7	3	3	1	..	..	2.9
Pacific Coast Section.....	20	3	2	6	8	1	12.9

The first column indicates the number of colleges of this study in each section; the second, the number of Class E Colleges; the third, the number of Class D Colleges; the fourth, the number of Class C Colleges; the fifth, the number of Class B Colleges; the sixth, the number of Class A Colleges; the seventh, the average number of semester hours per section.

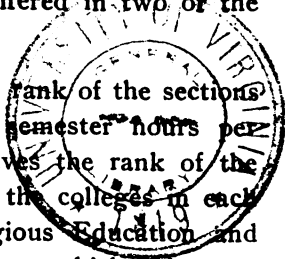
The Pacific Coast Section leads, having the largest percentage of colleges of Class B or above, and the largest average number of semester hours per college. It is interesting to note that nine, or 45%, of the colleges in this section offer fifteen or more semester hours, and that 75% offer five or more.

The North Central Section comes next in two respects, in having the next smallest percentage of colleges offering no courses, and the next largest percentage of colleges of Class B or above. The Southern Section leads in having the highest number of Class A Colleges. Ten of the eighteen Class A Colleges and Schools, or 55.6%, are found in this section. It ranks second in average number of semester hours per college.

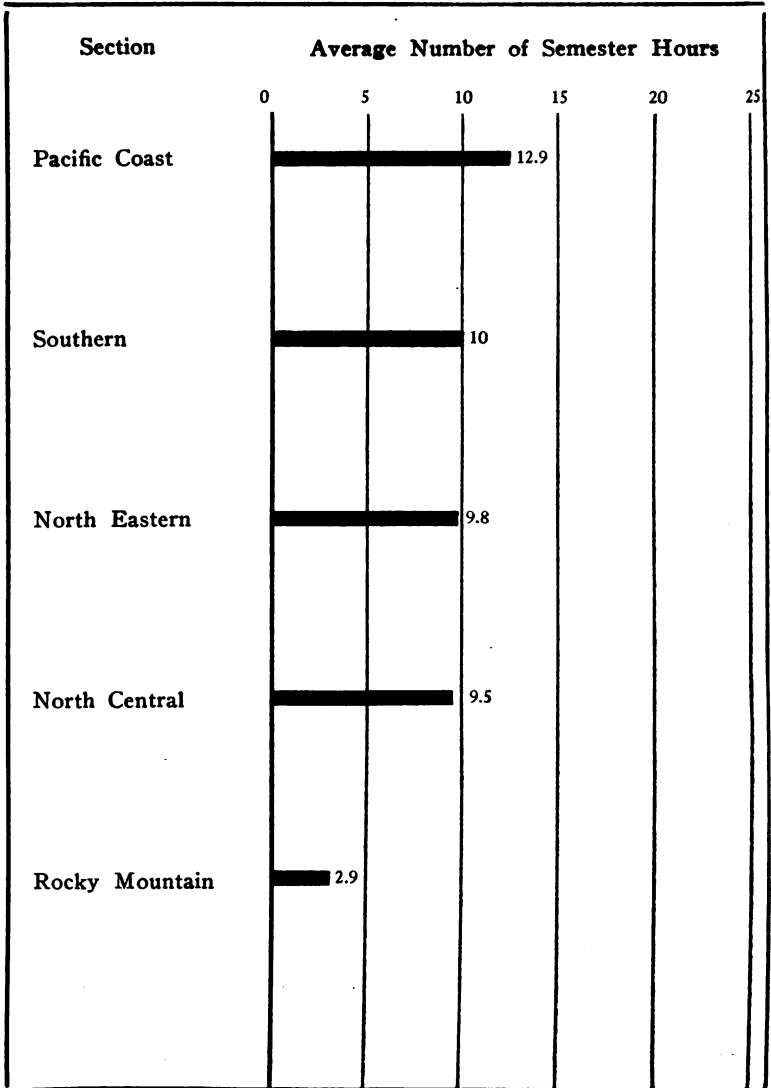
The section ranking lowest is that of the Rocky Mountains. It has only seven schools which belong to this study. For the most part these are small, with few faculty members, and offering only a few courses.

The North Eastern Section also ranks quite low. Fifteen, or 37.5%, of the forty schools in this section belonging to this study offer no courses, and only four are in Class B or above. The colleges average 9.8 semester hours per college, but 49.2% of the number of semester hours are offered in two of the forty schools.

Graph No. 10 on page 100 gives the rank of the sections as determined by average number of semester hours per college. Graph No. 11 on page 101 gives the rank of the sections according to the percentage of the colleges in each denomination offering courses in Religious Education and percentage of the total number of colleges which belong to Class B or above, i. e., offer fifteen or more semester hours in Religious Education.



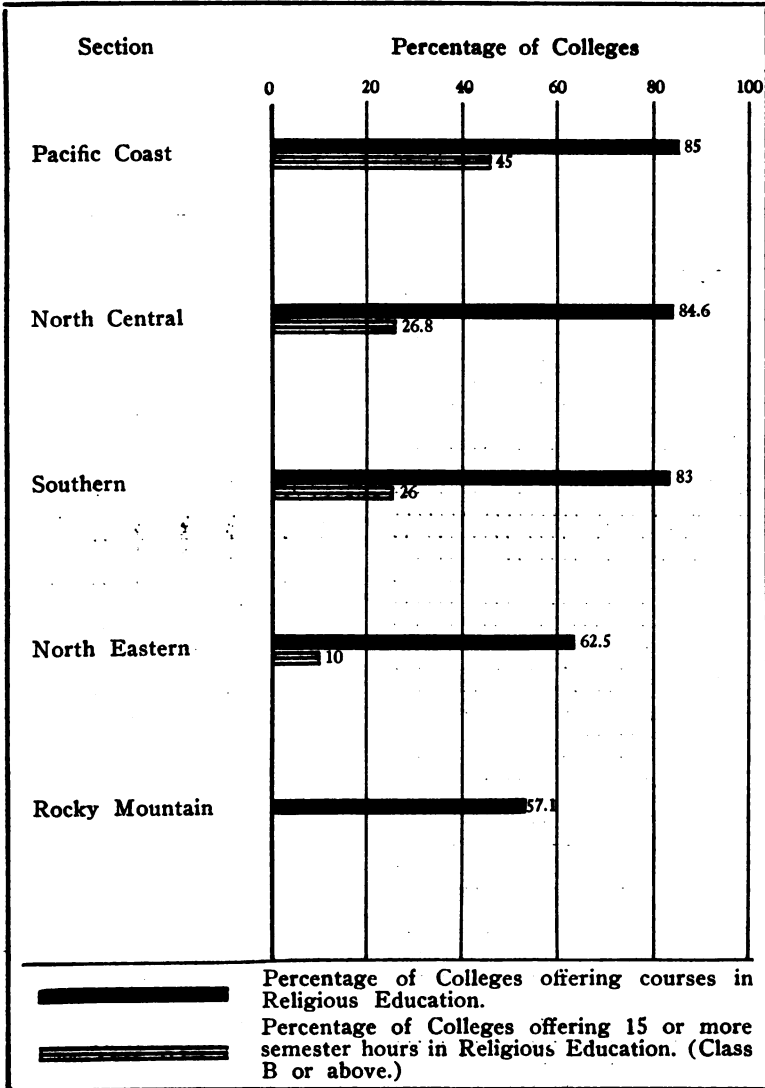
**GRAPH NO. 10—GEOGRAPHICAL SECTIONS.  
RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
IN RELIGIOUS EDUCATION**



The average number of semester hours for each geographical section is given at the right.



GRAPH NO. II—GEOGRAPHICAL SECTION.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THE % OFFERING  
 15 OR MORE SEMESTER HOURS



The percentages for the colleges of each geographical section are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

**Distribution According to States.** Forty states and the District of Columbia have colleges within their boundaries belonging to this study. Table No. 16 gives a list of these

TABLE NO. 16—STATUS OF RELIGIOUS EDUCATION IN COLLEGES BY STATES

Name of State	No. of Colleges	Class E Colleges	Class D Colleges	Class C Colleges	Class B Colleges	Class A Colleges	Total Semester Hours
Alabama .....	5	..	1	1	3	..	52
Arkansas .....	6	2	1	2	..	1	67
California .....	9	..	..	3	5	1	169
Colorado .....	2	1	1	..	..	..	4
Connecticut .....	2	2	..	..	..	..	..
Florida .....	2	..	1	..	..	1	51
Georgia .....	9	1	1	3	4	..	115
Idaho .....	3	2	..	1	..	..	8
Illinois .....	*20	3	6	8	2	1	185
Indiana .....	11	1	1	3	4	2	160
Iowa .....	15	4	2	7	1	1	130
Kansas .....	9	..	2	5	2	..	78
Kentucky .....	5	1	1	1	1	1	66
Louisiana .....	2	..	1	..	1	..	27
Maine .....	2	..	..	2	..	..	12
Maryland .....	*2	2	..	..	..	..	..
Massachusetts .....	2	..	1	..	..	1	150
Michigan .....	7	2	1	3	1	..	49
Minnesota .....	4	..	1	2	1	..	37
Mississippi .....	6	1	1	2	2	..	54
Missouri .....	11	1	5	3	2	..	68
Montana .....	1	..	1	..	..	..	4
Nebraska .....	8	2	1	2	3	..	85
New Mexico .....	1	..	1	..	..	..	4
New York .....	11	6	1	3	1	..	42
North Carolina .....	*13	2	4	5	1	1	139
North Dakota .....	1	..	1	..	..	..	4
Ohio .....	19	2	4	4	8	1	243
Oklahoma .....	5	..	1	2	..	2	100
Oregon .....	6	2	1	2	1	..	33
Pennsylvania .....	24	7	8	7	1	1	156
Rhode Island .....	1	..	1	..	..	..	4
South Carolina .....	12	1	4	7	..	..	69
South Dakota .....	4	..	..	3	1	..	44
Tennessee .....	11	3	4	2	2	..	61
Texas .....	12	3	2	4	..	3	139
Virginia .....	9	2	2	2	2	1	93
Washington .....	5	1	1	1	2	..	51
West Virginia .....	5	2	..	..	3	..	69
Wisconsin .....	7	3	2	2	..	..	20
District of Columbia.....	*2	..	1	..	..	..	5

\* Note—It was not possible to secure information concerning one school in each of the three States and in the District of Columbia.

states and the status of Religious Education in each. See also Map No. 1 on page 104 for a graphic presentation of the status of Religious Education in colleges according to states. Eight states do not have colleges affiliated with the denominations studied. These are:

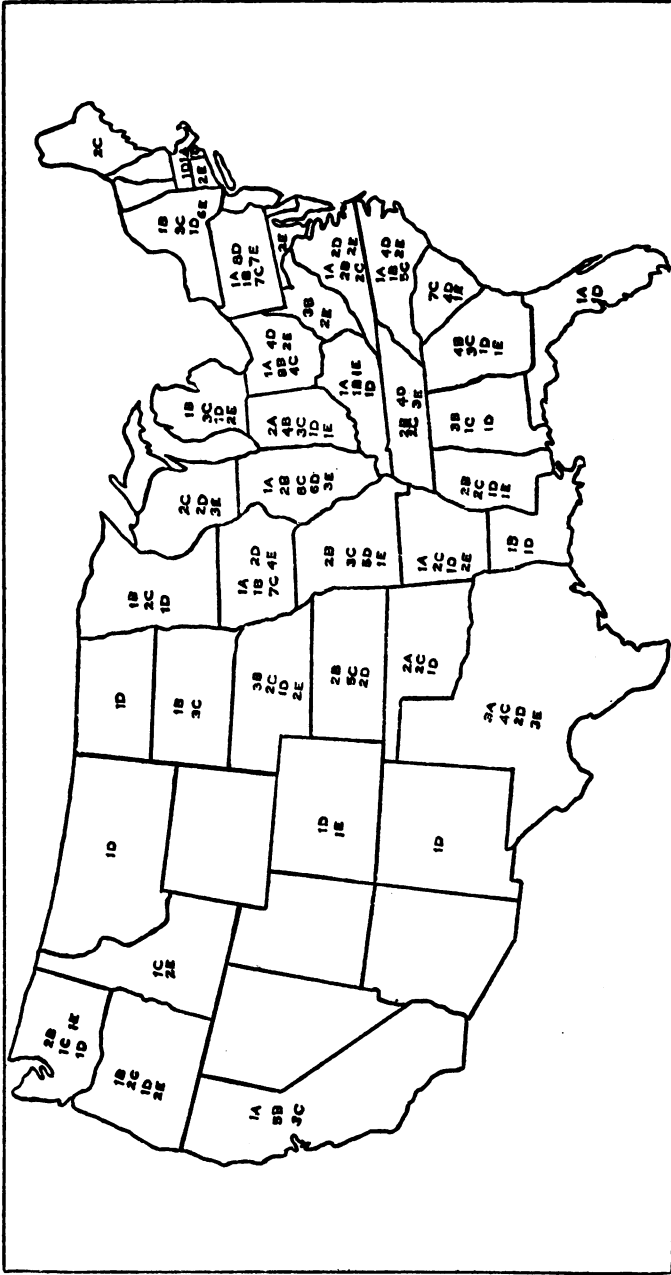
Arizona	Nevada
Delaware	Utah
New Hampshire	Vermont
New Jersey	Wyoming

It may be noted that the colleges of this study in 17 states average ten or more semester hours in Religious Education. These are:

Alabama	Nebraska
Arkansas	North Carolina
California	Ohio
Florida	Oklahoma
Georgia	Texas
Indiana	Virginia
Kentucky	Washington
Louisiana	West Virginia
Massachusetts	

It may be a mere happenstance in many cases that colleges leading in offering courses in Religious Education are located in certain states. For example, there would seem to be no special reason why California and Washington should be in the list of these states averaging ten or more semester hours while Oregon, lying between the two, should fall far below. The same would seem to be true with reference to the three Southern states, Mississippi, Tennessee, and South Carolina which are practically surrounded by states included in the list. However, a few significant things may be noted. (1) With the exception of Washington, no state in the extreme Northern part of the country, or on the Canadian border, is on the list. (2) No Rocky Mountain state is on the list. (3) Only one state in the Northeastern Section is to be included. (4) Two of the three Pacific Coast states are on the list. (5) Ten of the thirteen Southern states are on the list.

MAP No. I. THE STATUS OF RELIGIOUS EDUCATION BY STATES



The letters on the map indicate the class of colleges; the figures the number of schools belonging to that class within each state.

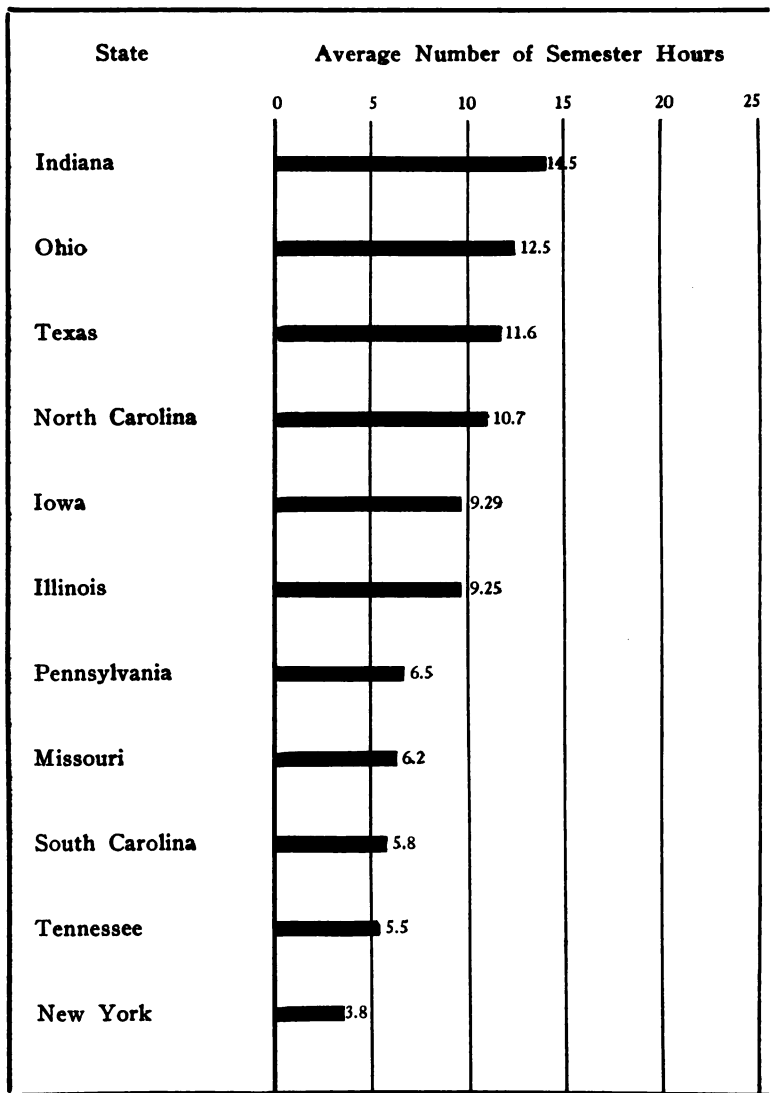
Inasmuch as percentages do not mean the same for states having several colleges as for those having only a few, the states have been divided into three classes: (1) Those having ten or more colleges, (2) those having from five to nine, and (3) those having less than five.

**States Having Ten or More Colleges.** Eleven states have ten or more colleges belonging to this study. Graph No. 12 on page 106 indicates the rank of states on the basis of the provision the colleges of this study make for Religious Education in these states as indicated by the average number of semester hours per college. Graph No. 13 on page 107 shows the ranking of these states according to the percentage of the colleges in each state offering courses in Religious Education and percentage of the total number of colleges which belong to Class B or above, i. e., those which offer 15 or more semester hours in Religious Education.

**States Having From Five to Nine Colleges.** Fifteen states have from five to nine colleges belonging to this study. Graph No. 14 on page 108 shows the rank of these states on the basis of the provision the colleges of this study in these states make for Religious Education as indicated by the average number of semester hours per college. Graph No. 15 on page 109 shows the rank of these states according to the percentage of the colleges in each state offering courses in Religious Education and percentage of the total number of colleges which belong to Class B or above, i. e., those which offer 15 or more semester hours in Religious Education.

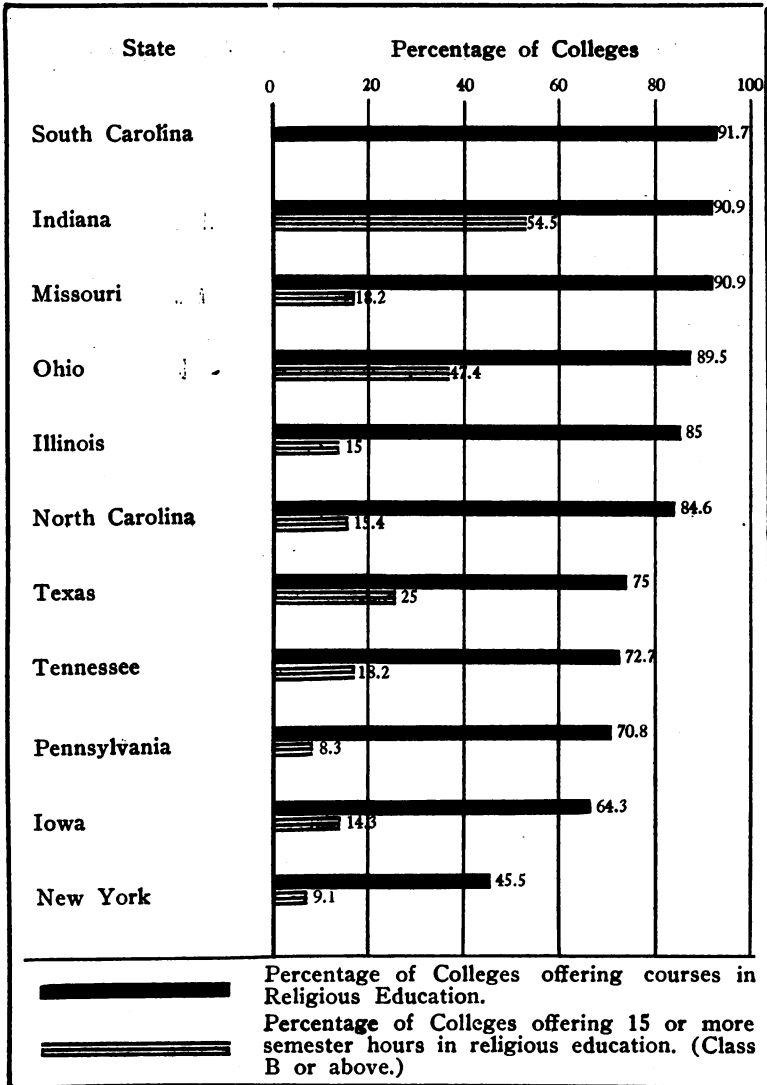
**States Having Less Than Five Colleges.** Thirteen states and the District of Columbia have from one to four colleges each belonging to this study. Graph No. 16 on page 110 shows the rank of these states as indicated by the average number of semester hours in Religious Education per college. Graph No. 17 on page 111 shows the rank of the states according to the percentage of colleges in Class B or above, i. e., those which offer 15 or more semester hours in Religious Education.

GRAPH NO. 12—STATES HAVING 10 OR MORE COLLEGES.  
 RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
 IN RELIGIOUS EDUCATION



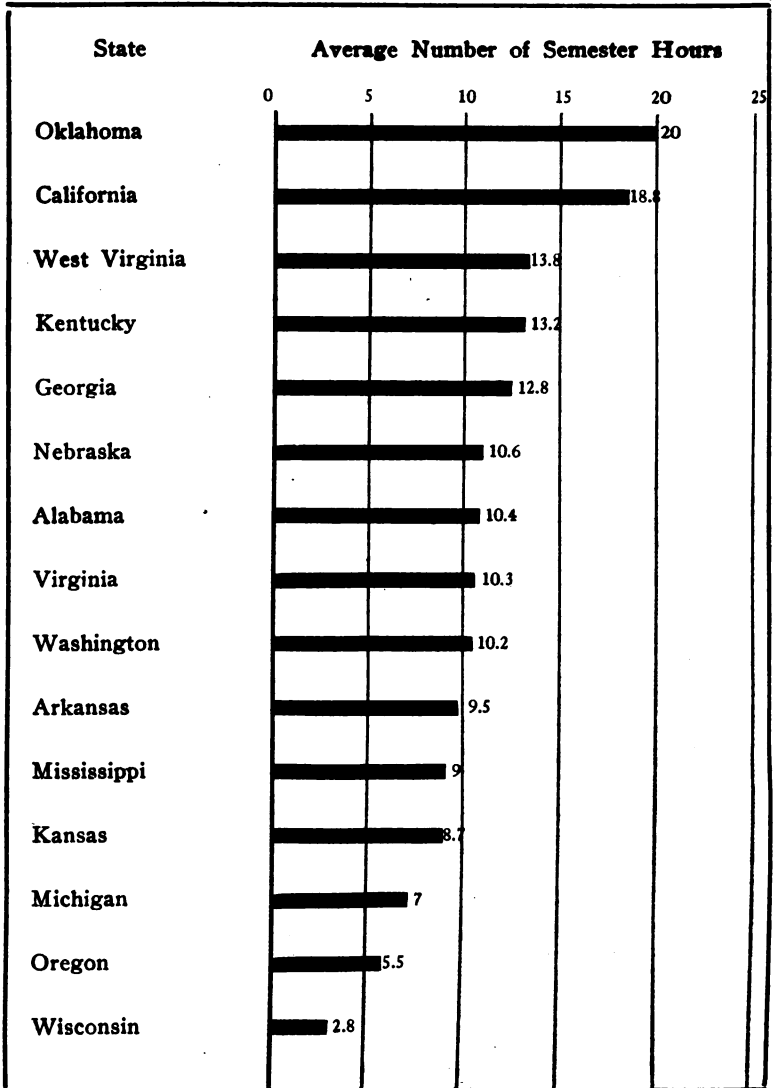
The average number of semester hours for the colleges of each state is given at the right.

GRAPH NO. 13—STATES HAVING 10 OR MORE COLLEGES.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THE % OFFERING  
 15 OR MORE SEMESTER HOURS



The percentages for the colleges of each state are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

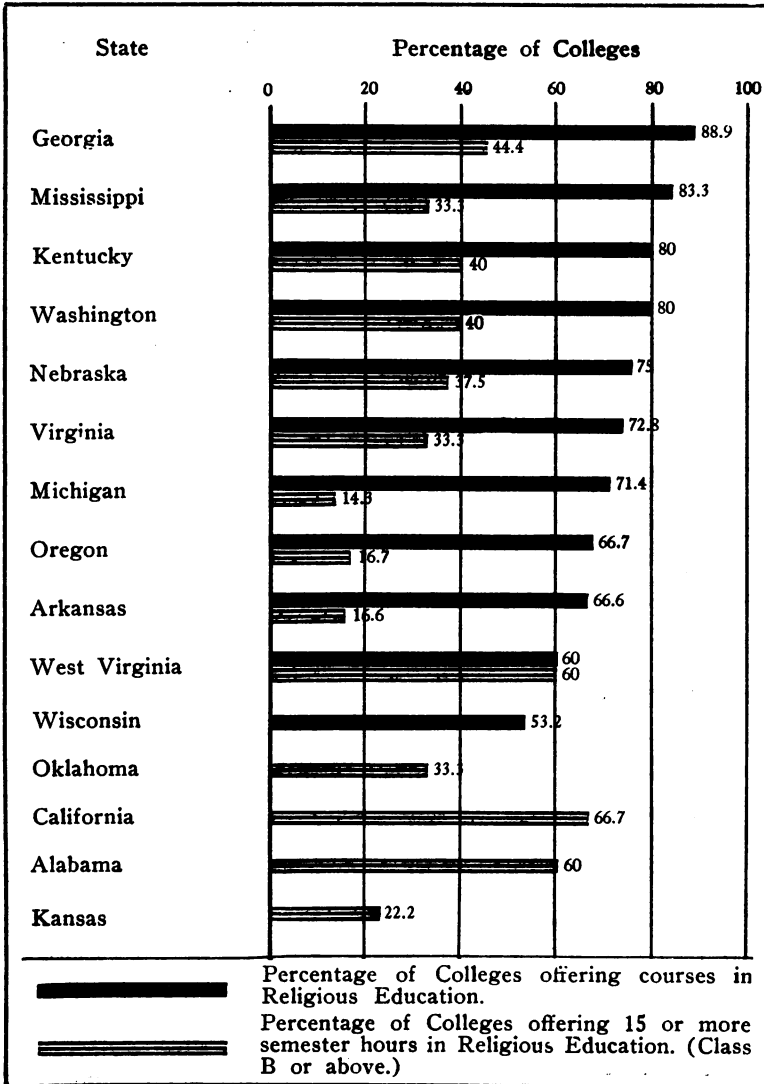
GRAPH NO. 14—STATES HAVING FROM 5 TO 9 COLLEGES.  
 RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
 IN RELIGIOUS EDUCATION



The average number of semester hours for the colleges of each state is given at the right.

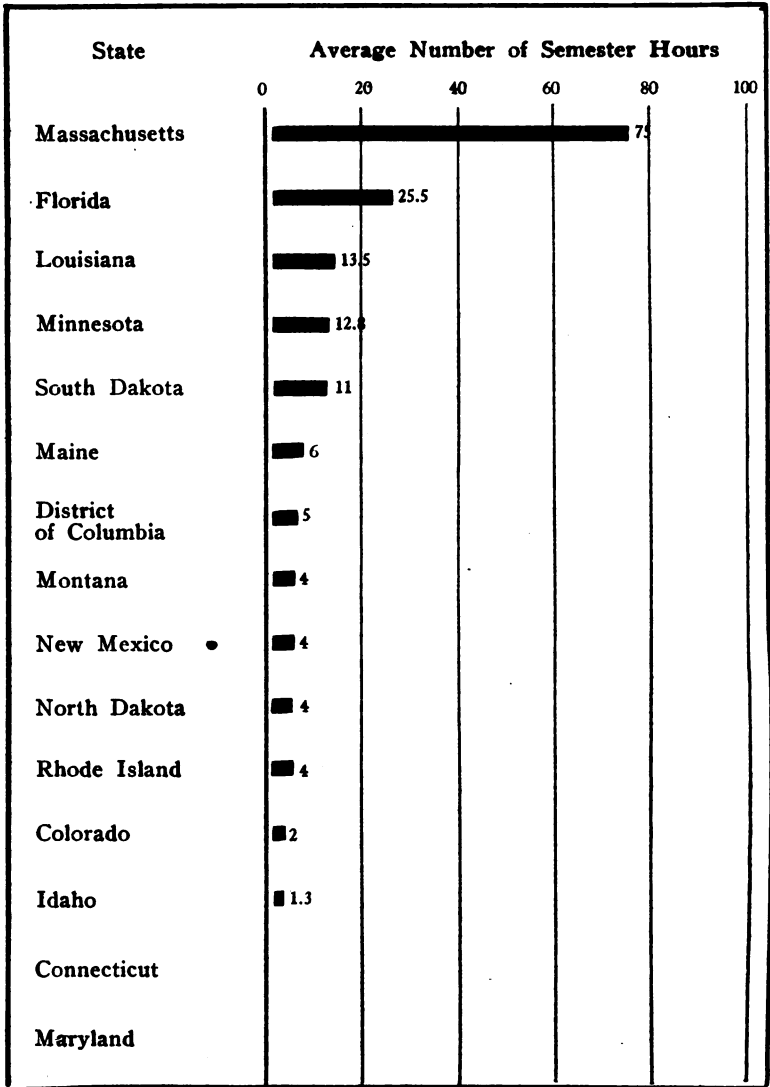


GRAPH NO. 15—STATES HAVING 5 TO 9 COLLEGES.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THOSE OFFERING  
 15 OR MORE SEMESTER HOURS



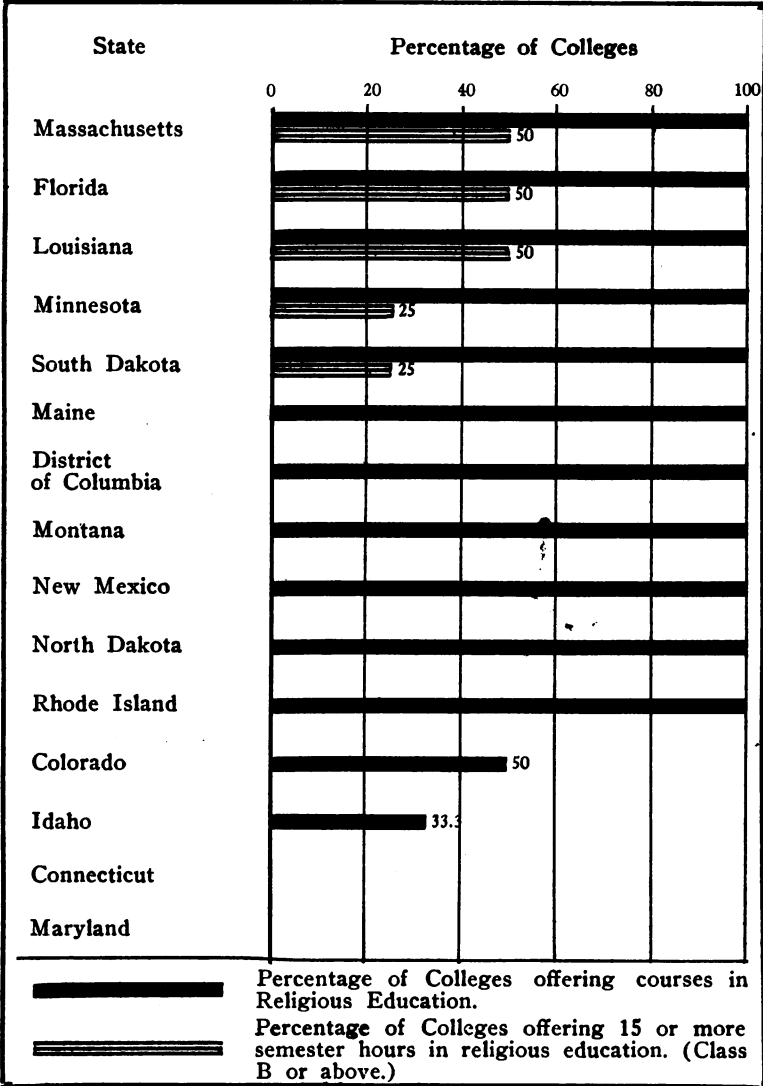
The percentages for the Colleges of each State are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

**GRAPH NO. 16—STATES HAVING LESS THAN 5 COLLEGES.  
RANKED ON THE BASIS OF SEMESTER HOURS OFFERED  
IN RELIGIOUS EDUCATION**



The average number of semester hours for the colleges of each state is given at the right.

GRAPH NO. 17—STATES HAVING LESS THAN 5 COLLEGES.  
 RANKED ON THE BASES OF: (1) PERCENTAGE OF COLLEGES  
 OFFERING COURSES, (2) THE % OFFERING  
 15 OR MORE SEMESTER HOURS



The percentages for the Colleges of each State are given at the right. One hundred per cent is indicated by the line thus marked at the extreme right.

**Summary.** In this chapter the colleges have been considered according to geographical distribution. The study has been made upon three bases, (1) according to the boundaries of regional associations, (2) according to a grouping more strictly sectional, and (3) according to individual states. Attention was called to the fact that the schools of New England easily lead those of the other regional associations if Boston University be included, otherwise this section comes last. The schools of the North Central Association rank highest apart from New England on the basis of average number of semester hours per college and percentage of the total number of colleges offering courses. Those of the Southern Association are a very close second and rank above those of the North Central Association in percentage of colleges of Class B or above. Those of the Middle States and Maryland rank lowest save those of New England, omitting Boston. In a study more strictly sectional, it was found that the Pacific coast states lead from each of the three considerations, while those of the Rocky Mountains are lowest of all. A study was made of the separate states upon the basis of number of colleges belonging to this study within the states, those having 10 or more colleges being placed together into one group, those having from 5 to 9 in another, and those having less than 5 in still another. From the viewpoint of average number of semester hours, Indiana leads in the first group with an average of 14.5, while New York is last with 3.8. In the second group, Oklahoma is first with an average of 20 semester hours, and Wisconsin is last with an average of 2.8 semester hours. In the third group Massachusetts<sup>1</sup> leads with an average of 75 semester hours, while neither of the two colleges in Connecticut offers any courses.

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<sup>1</sup> Massachusetts contains only two colleges, which are included in this study, Boston University and Eastern Nazarene College. The latter offers only one course.

## CHAPTER VIII

### CONCLUSION

The purpose of this thesis, as set forth on Page 10 in Chapter I, was to make a study of the present status of Religious Education in the 293 colleges of twenty-nine evangelical denominations; to note present tendencies in order to throw light on the future; and to be of assistance to teachers and administrators in colleges who might be planning courses in this field. In this concluding chapter the most outstanding things are here reviewed.

**An Enlarging Field.** In Chapter II it was found that the first courses in Religious Education began to appear about the beginning of our own century. These courses were at first of a voluntary nature and commanded no credit towards college graduation. The first credit course in the field, in all probability, does not date back of 1909. By 1914, 8.2% of the colleges included in this study were offering courses in the field. Statistics are available for one denomination—the Methodist Episcopal—for the year 1919. At that time 35.7% of the colleges of this denomination were offering courses. At the present time 80.2% of all the 293 colleges studied are offering courses in the field. In 1914 twenty-five of the schools belonging to this research, which were also studied by Dr. Athearn, were offering forty-eight courses totaling 163 semester hours. At the present the 235 schools of this study, which offer courses, are offering 1060 credit courses totaling 2862 semester hours.

Only two schools were found which had discontinued courses in Religious Education, entirely, during the last five years, i. e., they had formerly offered such courses and ceased to do so during this period. The reason given in both cases was change in the teaching staff.

**Demand for Courses.** It was also found in Chapter II that 89.8% of the courses listed in catalogs were actually given within the two-year cycle, 1926-28. Only a very negligible number of courses had been discontinued because of lack of student interest or lack of demand. In fact, excluding those which had been discontinued in the process of reorganizing others, and those which were complicated by additional factors, only two courses were given by the 157 schools reporting on this matter, which had been discontinued wholly because of lack of demand or student interest. Therefore, there would seem to be little question that there is a demand for the courses when given.

**Expanding Objectives.** It was also found in Chapter II that the original objective was that of training lay Sunday school teachers, and perhaps ministers interested in Sunday schools, who would in turn teach others Sunday School Pedagogy. This objective has expanded into four general objectives:

- (1) The Training of Lay or Voluntary Workers
- (2) The Training of Professional Workers
- (3) The Preparation for Graduate Work
- (4) The Exploratory Objective

The last objective given has for its primary aim or purpose the enabling of the students to find that type of religious work into which they will best fit. Seven different fields of lay service, and twenty of professional service, were given for which the various schools are striving to prepare.

**The Training of Professional Workers.** Seventy-four schools were found which are endeavoring to provide for the training of professional or vocational workers in this field. Attention has been called to the fact that fifty-four schools are planning additional courses and that nine are planning the establishment of full-time departments of Religious Education. Without doubt, many of those schools planning additional courses, and all those planning full-time departments, are doing so in order to enable them to enter the field of professional preparation, or to enable them to better provide

for this objective. A recent study conducted by the Research Department of the International Council of Religious Education reveals the fact that salaries of religious educational workers are on an average rather low. It is a long step from voluntary, non-salaried workers to fully paid ones. The inadequacy of the salaries has necessarily opened the field to many of little or no preparation. The men and women completing the courses in graduate schools of Religious Education fit into administrative positions and places of leadership and leave the positions of less responsibility and of smaller salaries to those of no training or of undergraduate training only. This presents an opportunity for the college.

**An Increasing Number of Courses.** In 1914, the twenty-five schools belonging to this study that were then offering courses offered an average of 1.9 courses per school. At present the average number is 4.5 courses per school. The school belonging to this study, which offers the greatest number of courses in Religious Education, is Boston University. It offers fifty-nine courses in this field that are open to undergraduates. In Chapter III it was found that the number of more or less different courses offered in the various colleges has increased to 286. Of this number, eight courses are given in quite a large number of schools, in fact in thirty or more schools. These eight courses are:

- Introduction to Religious Education
- Religious Education
- Principles of Religious Education
- Psychology of Religion
- Methods of Religious Education
- Organization and Administration of Religious Education
- The Curriculum of Religious Education
- History of Religious Education

Five of these were courses suggested by the "Joint Committee."

In the formulation of courses, four things were outstanding: (1) The needs of local students, or objectives; (2) rec-

ommendation of Joint Committee, (3) availability of texts or materials, and (4) what others were doing as discovered from their catalogs, from articles written on Religious Education in magazines, and from addresses in religious education associations and conferences.

**Courses and Religious Educational Objectives.** While there is evidence of imitation, here and there, a rather helpful and hopeful tendency towards a thorough study of the aims, objectives, or desired outcomes of Religious Education is to be found. Many of the courses offered make such a study. Courses in Introduction to Religious Education, Principles, Curriculum, Methods, Organization and Administration, together with many others, consider these aims, objectives or desired outcomes. See Chapter III. This emphasis upon the objectives has resulted, and doubtless will continue to result, in the reorganization of a number of courses in the curricula of the various colleges and in the addition of other courses, organized more fully on the basis of the desired outcomes in the field of religious education.

**Courses Administered in Many Departments.** In Chapter IV it was noted that the courses in Religious Education are administered in thirty-nine separate departments, combinations of departments or separate groupings for courses. Six of these are found quite often—in sixteen or more schools. They are:

Religious Education Department—Including  
Other Courses

Religious Education as a Separate Department

Bible and Religious Education Department  
Affiliated Bible School or School of Religion  
Religion Department  
Bible Department

**Separate Departments and Majors in Religious Education.** When the "Joint Committee" made its recommendations with reference to the courses to be offered in Religious Education, it was the feeling of many of those interested in the field



that the Religious Education Department and a Religious Education Major should include other courses essential to preparation for religious educational work. This was especially true of courses in Bible, Church History, other courses in the field of Religion and also-of courses in Education and Psychology. It was soon felt, however, that this was not the end of the college's responsibility with reference to preparation for religious education as a life work. It began to be urged that separate departments should be created and majors should be made possible in Religious Education alone. In Chapter V we found that thirty-three schools have already provided for separate departments, in which four or more courses are offered. A commission has recently been appointed representing the Council of Church Boards of Education, the Conference of Theological Seminaries, and the International Council of Religious Education. This commission is to develop a major in Religious Education for use in colleges, graduate schools, and theological seminaries.

**Major Towards Non-Religious or Non-Religious-Educational Degrees Most Common.** In Chapter V it was noted that 191 schools belonging to this study provide for a major in Religious Education or a major in some other field of which Religious Education may become a part. Of this number practically all provide for a major towards degrees which were already given by the college. By far the greater number provide for a major towards the B. A. In fact, 183 of the colleges permit a major towards this degree. The degree towards which the next largest number of colleges permit a major is the B. S. Twenty-one schools permit such a major. Four others provide for a major towards a B. S. in Education.

The great majority of these schools prescribe that other courses shall be taken towards a major in Religious Education. Among the additional courses required for such a major are those in the fields of Bible, Religion or Christianity, Education, Psychology and Sociology. An examination of the table on Page 50 reveals the fact that eighteen of these schools provide for a major in Religious Education without additional courses.

**Appearance of Newer Degrees.** In Chapter V the appearance of newer degrees in the college for a religious or religious-educational major was noted. Six such degrees were found which are given in fourteen colleges. These degrees are:

- B. A. in Religious Education
- B. S. in Religious Education
- Th. B. (Bachelor of Theology)
- B. R. (Bachelor of Religion)
- B. S. L. (Bachelor of Sacred Literature)
- B. R. E. (Bachelor of Religious Education)

**Denominational Distribution.** In Chapter VI it was noted that the colleges of two of the smaller denominations offer no courses in Religious Education. With the exception of these two, all the denominations have at least one college offering courses in the field.

All the denominations, which have ten or more colleges, with the exception of one, have at least one college in Class B or above, i. e., a college which offers fifteen or more semester hours in Religious Education. Six of the nine have at least one Class A college, i. e., a college offering thirty or more semester hours.

Three of the denominations having from five to nine colleges have at least one college Class B or above, and two have one Class A college each. Among the smaller denominations which have less than five colleges each there are four which have Class B colleges and one which has a Class A college.

Viewed as a whole, the colleges of eight denominations offer an average of less than five semester hours. Five denominations have colleges which offer an average of from five to eight semester hours per college, but have no colleges Class B or above. Sixteen denominations have at least one Class B college and nine a Class A college.

**Geographical Distribution.** In Chapter VII the geographical distribution of the colleges was considered from three angles: (1) According to the boundaries of regional

associations or accrediting agencies, (2) according to a division more strictly sectional from a geographical viewpoint, and (3) according to individual states.

It was found that, if a single college be excepted, the schools within the boundaries of the New England Association would rank lowest upon the basis of average number of semester hours and number of colleges, Class B or above. Those of the Middle States and Maryland would be placed next lowest. The schools of this section also have the lowest percentage of colleges which offer courses in Religious Education. The colleges within the boundaries of the North Central and Southern Associations rank rather high upon all three of these bases. Those within the boundaries of the Northwestern Association made only a fair showing.

According to a division more strictly sectional, it was found that the Pacific Coast Section leads in average number of semester hours per college, percentage of colleges offering Religious Education courses and percentage of colleges belonging to Class B or above. The North Central and Southern Sections also rank quite high on each of these bases. The Rocky Mountain Section is lowest in each case. The Northeastern Section is next lowest in every respect save that of average number of semester hours. Doubtless, the best explanation of the Rocky Mountain Section is the frontier nature of the country, the weak financial condition of the colleges, which are often forced thereby to offer the barest minimum of courses. Eliminating the Rocky Mountain Section, the most fruitful soil for Religious Education in the colleges becomes the far West. The next most fruitful is the North Central or Mid-Western Section, and next and very close to this Section is that of the South, while the colleges of the Northeastern Section have been for the most part quite a little ways behind their sisters to the west of them in offering courses in this new field. This is as would be expected, since the schools of the East are bound by more traditions, while those of the Mid-West and South are bound by fewer traditions, and those of the far West by still fewer.

However, this is only true in general, there being many exceptions. Two examples are here mentioned. Boston University, the most outstanding school in the field, is found in the Northeastern Section and in conservative New England. While the Pacific Section leads the other sections, the state of Oregon ranks quite low, the colleges of this state offering the low average of 5.5 semester hours per college, only 66.7% of its colleges offer courses in Religious Education, and only 16.7% of the colleges are of Class B or above.

**Final Summary.** By way of final summary it may be noted that Religious Education in the colleges has been found to be a rapidly growing field. There is a demand for the courses when given. The objectives have expanded to include professional preparation. A large number of courses are being offered. While the courses are administered in a large number of departments, there is a tendency toward establishing separate departments. Also the major in Religious Education, alone, has made its appearance and degrees more nearly descriptive of a major in Religious Education. As to denominational distribution, all but two of the denominations have at least one college offering courses in the field, though all have not entered the field with the same zeal, and quite naturally some are far ahead, while some move more slowly. Geographically, there is a fair distribution over the whole of the country, though those sections of the country bound by fewest traditions have tended to enter the field more rapidly. If the progress of the next few years is to be judged by that of the past few, it would seem that the time is not far distant when an extensive program for the training of both voluntary and professional or vocational religious educational workers will be all but universal in these colleges.

## **SELECTED BIBLIOGRAPHY**

## A SELECTED BIBLIOGRAPHY

### A. PRIMARY SOURCES

#### I. Bulletins of Colleges.

The catalogs of the colleges of this study for the last three decades are suggested as constituting one of the most fruitful sources for information. To name these one by one would seem to be of little value, since those interested in such a study can secure the names of them and their location in Appendix A.

#### II. Denominational and Interdenominational Bulletins.

The following denominational bulletins were of special value in determining the denominational affiliation of the colleges which belonged to each of the denominations given:

**A Survey of Southern Baptist Schools, 1926-27.** Education Board, Southern Baptist Convention, Birmingham, Ala.

**Annual Report of the Board of Education of the Northern Baptist Convention, 1926.** 276 Fifth Avenue, New York.

**Bulletin, Department of Christian Education, General Convention of the Christian Church, 1925.** C. P. A. Building, Dayton, Ohio.

**Handbook of the Congregational Foundation for Education, Congregational Foundation for Education, 1923.** 19 South La Salle Street, Chicago, Ill.

**Annual Report of the Board of Education of the Disciples of Christ, 1926.** 222 Downey Avenue, Indianapolis, Ind.

**Educational Directory of the Methodist Episcopal Church, 1926.** The Board of Education of the Methodist Episcopal Church, 740 Rush Street, Chicago, Ill.

**Christian Education, General Conference and Yearbook Number, 1926.** Board of Education, Methodist Episcopal Church, South, Nashville, Tenn.

**Bulletin, Department of Colleges, Training Schools and Theological Seminaries, 1926.** Board of Christian Education of the Presbyterian Church in the United States of America, Witherspoon Building, Philadelphia, Pa..

**Minutes of the Annual Meeting of the Presbyterian Educational Association of the South, 1926.** 410 Urban Building, Louisville, Ky.

**Handbook of International Council of Religious Education, 1925.** International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill. The 1925 Handbook contains a list of the colleges of the denominations affiliated with the Council, which offer courses in Religious Education.

## B. SECONDARY SOURCES

ATHEARN, W. S., *Religious Education in Colleges*, Religious Education, Vol. I, pp. 412-426, October, 1915. A report made by Dr. Athearn to the Religious Education Association, in preparation for which the author made a survey of the teaching of Religious Education in American Colleges.

BROWN, A. A., *A History of Religious Education in Recent Times*, Abington Press, N. Y., 1923. A history of religious education which emphasizes the period since the establishment of the Sunday school, with a special emphasis on the United States. Chapter IX is devoted to the teaching of Religious Education in higher institutions of learning.

CHASSELL, CLARA F., *Religious Education in Institutions of Higher Learning in the United States—Bibliography*, Religious Education, Vol. XIII, pp. 150-165, April, 1918. A bibliography giving articles and books upon the field of religious education. The author uses religious education in a broader sense than that used in this thesis, and so includes many articles and books bearing upon the whole field of the teaching of religion in higher institutions of learning.

GAGE, ALBERT H., *Church Vacation School*, Judson Press, Philadelphia, 1925. A book discussing the history, status and method of conducting the vacation church school.

LOTZ, PHILIP H., *Current Week-Day Religious Education*, Abingdon Press, N. Y., 1925. A discussion of the history and status of weekday religious education.

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## **APPENDICES**

## APPENDIX A

### *List of Colleges Studied*

The following is a list of the colleges secured from official sources:

	Number of Courses in R. E.	Semester Hours
<i>Advent Christian Church</i>		
Aurora College, Aurora, Ill. ....	1	*
<i>Baptist, Northern</i>		
Bates College, Lewiston, Me. ....	2	6
Broadus College, Philippi, W. Va. ....	3	9
Brown University, Providence, R. I. ....	1	4
Bucknell University, Lewisburg, Pa. ....	3	9
Carleton College, Northfield, Minn. ....	2	6
Chicago University, Chicago, Ill. ....	..	..
Colby College, Waterville, Me. ....	2	6
Colgate University, Hamilton, N. Y. ....	1	4
Denison University, Granville, Ohio ....	9	27
Des Moines University, Des Moines, Iowa.....	1	2
Franklin College, Franklin, Ind. ....	3	8
Grand Island College, Grand Island, Neb. ....	1	2
Hillsdale College, Hillsdale, Mich. ....	8	26
Kalamazoo College, Kalamazoo, Mich. ....	2	6
Keuka College, Keuka Park, N. Y. ....	2	8
Linfield College, McMinnville, Ore. ....	4	9
Ottawa University, Ottawa, Kan. ....	2	6
University of Redlands, Redlands, Calif. ....	11	28
Rio Grande College, Rio Grande, Ohio.....	1	3
University of Rochester, Rochester, N. Y. ....	..	..
Shurtleff College, Upper Alton, Ill. ....	2	8
Sioux Falls College, Sioux Falls, S. D. ....	4	10
William Jewell College, Liberty, Mo. ....	3	4
Eastern University, Philadelphia, Pa. ....	7	21
<i>Baptist, Seventh Day</i>		
Alfred University, Alfred, N. Y. ....	3	7
Milton College, Milton, Wis. ....	4	10
Salem College, Salem, W. Va. ....	..	..

\* Impossible to determine credit given.

	Number of Courses in R. E.	Semester Hours
<i>Baptist, Southern</i>		
Anderson College, Anderson, S. C. ....	2	6
Baylor College, Belton, Texas.....	1	5
Baylor University, Waco, Texas.....	2	7
Bessie Tift College, Forsythe, Ga. ....	1	2
Blue Mountain College, Blue Mountain, Miss. ...	..	..
Carson-Newman College, Jefferson City, Tenn...	..	..
Chowan College, Murfreesboro, N. C. ....	..	..
Coker College, Hartsville, S. C. ....	1	6
Furman University, Greenville, S. C. ....	3	6
Georgetown College, Georgetown, Ky. ....	..	..
Greenville Woman's College, Greenville, S. C. ...	..	..
Howard College, Birmingham, Ala. ....	5	15
Howard Payne College, Brownwood, Texas.....	..	..
Judson College, Marion, Ala. ....	1	2
Limestone College, Gaffney, S. C. ....	1	2
Louisiana College, Pineville, La. ....	3	3
Mercer University, Macon, Ga. ....	9	28
Meredith College, Raleigh, N. C. ....	4	12
Mississippi College, Clinton, Miss. ....	3	6
Mississippi Woman's College, Hattiesburg, Miss.	1	6
Montezuma College, Montezuma, N. M. ....	1	4
Oklahoma Baptist University, Shawnee, Okla....	13	32
Quachita College, Arkadelphia, Ark. ....	1	4
University of Richmond, Richmond, Va. ....	1	6
Shorter College, Rome, Ga. ....	1	10
Simmons University, Abilene, Texas ....	12	30
Stetson University, Deland, Fla. ....	3	10
Tennessee College, Murfreesboro, Tenn. ....	1	3
Union University, Jackson, Tenn. ....	3	4
Wake Forest College, Wake Forest, N. C. ....	2	4
William Jewell College, Liberty, Mo. ....	3	4
<i>Brethren Church</i>		
Ashland College, Ashland, Ohio ....	8	21
<i>Church of the Brethren</i>		
Bridgewater College, Bridgewater, Va. ....	6	18
Elizabethtown College, Elizabethtown, Pa. ....	1	3
Juniata College, Huntington, Pa. ....	1	3
La Verne College, La Verne, Calif. ....	4	11
McPherson College, McPherson, Kan. ....	7	21
Mount Morris College, Mount Morris, Ill. ....	2	8
Manchester College, North Manchester, Ind. ....	7	18

	Number of Courses in R. E.	Semester Hours
<i>Christian</i>		
Defiance College, Defiance, Ohio .....	6	18
Elon College, Elon College, N. C. ....	11	66
<i>Christian Reformed</i>		
Calvin College, Grand Rapids, Mich. ....	..	..
<i>Church of the Nazarene</i>		
Eastern Nazarene College, Wollaston, Mass. ....	1	2
Olivet College, Olivet, Ill. ....	1	2
Bethany-Peniel College, Bethany, Okla. ....	1	3
Pasadena College, Pasadena, Calif. ....	4	10
Northwest Nazarene College, Nampa, Id. ....	2	4
<i>Congregational</i>		
Carleton College, Northfield, Minn. ....	2	6
Colorado College, Colorado Springs, Colo. ....	..	..
Doane College, Crete, Neb. ....	8	20
Drury College, Springfield, Mo. ....	2	4
Grinnell College, Grinnell, Iowa.....	..	..
Knox College, Galesburg, Ill. ....	..	..
Marietta College, Marietta, Ohio ....	..	..
Milwaukee-Downer College, Milwaukee, Wis. ...	..	..
Northland College, Ashland, Wis. ....	3	12
Oberlin College, Oberlin, Ohio ....	1	3
Olivet College, Olivet, Mich. ....	2	3
Pacific University, Forest Grove, Ore. ....	..	..
Piedmont College, Demorest, Ga. ....	2	6
Pomona College, Claremont, Calif. ....	3	9
Ripon College, Ripon, Wis. ....	..	..
Wheaton College, Wheaton, Ill. ....	1	2
Whitman College, Walla Walla, Wash. ....	..	..
Yankton College, Yankton, S. D. ....	1	6
<i>Disciples of Christ</i>		
Atlantic Christian College, Wilson, N. C. ....	3	15
Bethany College, Bethany, W. Va. ....	6	15
Butler University, Indianapolis, Ind. ....	13	39
California Christian College, Los Angeles, Calif..	8	19
Cotner College, Bethany, Neb. ....	4	15
Culver-Stockton College, Canton, Mo. ....	1	4
Drake University, Des Moines, Iowa.....	14	32
Eureka College, Eureka, Ill. ....	7	20
Hiram College, Hiram, Ohio.....	5	15
Lynchburg College, Lynchburg, Va. ....	8	21
Philips University, Enid, Okla. ....	14	39

	Number of Courses in R. E.	Semester Hours
Spokane University, Spokane, Wash. ....	6	16
Texas Christian University, Fort Worth, Texas..	12	36
Transylvania College, Lexington, Ky. ....	12	30
<i>Evangelical Church</i>		
Albright College, Myerstown, Pa. ....	2	4
North Central College, Naperville, Ill. ....	7	13
Schuylkill College, Reading, Pa. ....	6	14
Western Union College, La Mars, Iowa.....	..	..
<i>Evangelical Synod of N. A.</i>		
Elmhurst College, Elmhurst, Ill. ....	2	6
<i>Friends</i>		
Earlham College, Richmond, Ind. ....	1	3
Friends University, Wichita, Kan. ....	3	8
Guilford College, Guilford, N. C. ....	2	6
Haverford College, Haverford, Pa. ....	..	..
Nebraska Central College, Central City, Neb. ....	2	8
Pacific College, Newberg, Ore. ....	..	..
Penn College, Oskaloosa, Iowa ....	7	14
Whittier College, Whittier, Calif. ....	5	15
Wilmington College, Wilmington, Ohio.....	2	4
<i>Methodist Episcopal</i>		
Albion College, Albion, Mich. ....	3	7
Allegheny College, Meadville, Pa. ....	..	..
American University, Washington, D. C. ....	2	5
Baker University, Baldwin, Kan. ....	2	6
Baldwin Wallace College, Berea, Ohio ....	7	22
Boston University, Boston, Mass. ....	59	148
Central Wesleyan College, Warrenton, Mo. ....	5	15
College of Puget Sound, Tacoma, Wash. ....	13	29
College of the Pacific, Stockton, Calif. ....	7	21
Cornell College, Mount Vernon, Iowa ....	3	8
Dakota Wesleyan University, Mitchell, S. D. ....	5	17
De Pau University, Greencastle, Ind. ....	10	30
Dickinson College, Carlisle, Pa. ....	2	6
Evansville College, Evansville, Ind. ....	6	18
Gooding College, Gooding, Idaho ....	..	..
Goucher College, Baltimore, Md. ....	..	..
Hamline University, St. Paul, Minn. ....	4	12
Illinois Wesleyan University, Bloomington, Ill. ..	5	15
Illinois Woman's College, Jacksonville, Ill.....	1	2
Intermountain Union College, Helena, Mont. ....	1	4

	Number of Courses in R. E.	Semester Hours
Iowa Wesleyan College, Mount Pleasant, Iowa. . .	..	..
Kansas Wesleyan University, Salina, Kans.....	6	16
Lawrence College, Appleton, Wis. ....	2	4
McKendree College, Lebanon, Ill. ....	1	2
Missouri Wesleyan College, Cameron, Mo. ....	4	8
Morningside College, Sioux City, Iowa. ....	5	14
Mount Union College, Alliance, Ohio ....	2	5
Nebraska Wesleyan University, Univ. Place, Neb.	11	19
Northwestern University, Evanston, Ill. ....	26	74
Ohio Northern University, Adah, Ohio ....	4	12
Ohio Wesleyan University, Delaware, Ohio ....	8	22
Oklahoma City University, Oklahoma City, Okla.	6	14
Simpson College, Indianola, Iowa ....	4	9
Southwestern College, Winfield, Kan. ....	4	8
Syracuse University, Syracuse, N. Y. ....	5	15
Union College, Barbourville, Ky. ....	1	3
University of Chattanooga, Chattanooga, Tenn..	7	17
University of Denver, Denver, Colo. ....	2	4
Univ. of South'n California, Los Angeles, Calif..	15	38
Upper Iowa University, Fayette, Iowa ....	6	18
Wesleyan University, Middletown, Conn.....	..	..
West Va. Wesleyan College, Buckhannon, W. Va.	10	28
Willamette University, Salem, Ore. ....	7	16
<i>Methodist Episcopal, South</i>		
Athens College, Athens, Ga. ....	9	12
Birmingham Southern College, Birmingham, Ala.	5	15
Centenary College, Shreveport, La. ....	12	24
Central College, Fayette, Mo. ....	2	6
Columbia College, Columbia, S. C. ....	3	9
Emory and Henry College, Emory, Va. ....	11	36
Emory University, Atlanta, Ga. ....	6	18
Galloway College, Searcy, Ark. ....	..	..
Greensboro College, Greensboro, S. C. ....	2	12
Grenada College, Grenada, Miss. ....	5	16
Henderson Brown College, Arkadelphia, Ark....	..	..
Hendrix College, Conway, Ark. ....	5	13
Kentucky Wesleyan College, Winchester, Ky. ...	8	27
La Grange College, La Grange, Ga. ....	5	15
Lander College, Greenwood, S. C. ....	5	12
McMurray College, Abilene, Texas ....	4	8
Millsaps College, Jackson, Miss. ....	8	24
Morris-Harvey College, Barbourville, Va. ....	11	26



	Number of Courses in R. E.	Semester Hours
Randolph-Macon College, Ashland, Va. ....	1	6
Randolph-Macon Woman's College, Lynchb'g, Va.	2	4
Southern College, Lakeland, Fla. ....	11	41
Southern Methodist University, Dallas, Texas ...	4	12
Texas Women's College, Fort Worth, Texas ....	5	11
Wesleyan College, Macon, Ga. ....	8	24
Woman's College, of Alabama, Montgomery, Ala.	8	16
Woffard College, Spartanburg, S. C. ....	2	12
Duke University, Durham, N. C. ....	5	19
<i>Methodist, Free</i>		
Greenville College, Greenville, Ill. ....	1	2
Seattle Pacific College, Seattle, Wash. ....	1	2
<i>Methodist, Protestant</i>		
Adrian College, Adrian, Mich. ....	2	4
High Point College, High Point, N. C. ....	4	6
Western Maryland College, Westminster, Md....	*	..
<i>Methodist, Wesleyan</i>		
Houghton College, Houghton, N. Y. ....	..	..
Marion College, Marion, Ind. ....	..	..
Wesleyan Methodist College, Central, S. C.....	1	3
<i>Presbyterian, Cumberland</i>		
Bethel College, McKenzie, Tenn. ....	5	15
<i>Presbyterian, U. S. A.</i>		
Albany College, Albany, Ore. ....	1	2
Alma College, Alma, Mich. ....	1	6
Buena Vista College, Storm Lake, Iowa.....	2	4
Carroll College, Waukesha, Wis. ....	2	4
Centre College, Danville, Ky. ....	1	6
Coe College, Cedar Rapids, Iowa.....	2	6
Cumberland University, Lebanon, Tenn. ....	..	..
Davis and Elkins College, Elkins, W. Va.....	..	..
Dubuque, University of, Dubuque, Iowa.....	6	14
Elmira College, Elmira, N. Y. ....	2	8
Emporia, The College of Emporia, Kans.....	2	6
Grove City College, Grove City, Pa. ....	3	6
Hamilton College, Clinton, N. Y. ....	..	..
Hanover College, Hanover, Ind. ....	3	8
Hastings College, Hastings, Neb.....	..	..
Huron College, Huron, S. D. ....	4	11

\* In process of organization.

	Number of Courses in R. E.	Semester Hours
Idaho, College of, Caldwell, Idaho .....	..	..
Illinois College, Jacksonville, Ill. ....	2	6
Intermountain Union College, Helena, Mont.....	1	4
James Milikin University, Decatur, Ill. ....	3	8
Jamestown College, Jamestown, N. D. ....	2	4
Johnson C. Smith University, Charlotte, N. C....	1	*
Lafayette College, Easton, Pa. ....	3	9
Lake Forest College, Lake Forest, Ill. ....	..	..
Lincoln College, Lincoln, Ill. ....	2	5
Lindenwood College, St. Charles, Mo. ....	..	..
Macalester College, St. Paul, Minn. ....	6	16
Maryville College, Maryville, Tenn. ....	5	12
Missouri Valley College, Marshall, Mo.....	2	6
Occidental College, Los Angeles, Calif.....	8	18
Ozarks, College of the, Clarksville, Ark.....	16	32
Park College, Parkville, Mo. ....	5	15
Parsons College, Fairfield, Iowa.....	3	9
Trinity University, Waxahachie, Texas.....	10	30
Tulsa, University of, Tulsa, Okla. ....	6	12
Tusculum College, Greenville, Tenn. ....	1	3
Wabash College, Crawfordsville, Ind. ....	2	6
Washington & Jefferson Col., Washington, Pa... ..	..	..
Waynesburg College, Waynesburg, Pa.....	..	..
Western College for Women, Oxford, Ohio.....	1	3
Westminster College, Fulton, Mo. ....	1	3
Whitworth College, Spokane, Washington .....	4	8
Wilson College, Chambersburg, Pa. ....	4	4
Wooster, The College of, Wooster, Ohio.....	2	6

*Presbyterian, U. S.*

Agnes Scott College, Decatur, Ga. ....	..	..
Arkansas College, Batesville, Ark. ....	3	8
Austin College, Sherman, Texas .....	..	..
Belhaven College, Jackson, Miss. ....	2	4
Centre College, Danville, Ky. ....	1	6
Chicora College for Women, Columbia, S. C. ...	1	3
Daniel Baker College, Brownwood, Texas.....	..	..
Davidson College, Davidson, N. C. ....	1	3
Davis and Elkins College, Elkins, W. Va.....	..	..
Flora MacDonald College, Red Springs, N. D....	..	..
Hampden-Sydney College, Hampden-Sydney, Va.,	..	..
King College, Bristol, Tenn. ....	..	..

\*Impossible to determine credit given.

	Number of Courses in R. E.	Semester Hours
Mary Baldwin College, Staunton, Va. ....	1	2
Presbyterian College of S. C., Columbia, S. C...	1	3
Queens College, Charlotte, N. C. ....	2	6
Southwestern College, Memphis, Tenn. ....	1	3
Texas Presbyterian College, Milford, Texas.....	1	2
Westminster College, Fulton, Mo. ....	1	3

*Presbyterian, United*

Monmouth College, Monmouth, Ill. ....	2	4
Muskingum College, New Concord, Ohio ....	3	6
Sterling College, Sterling, Kan. ....	2	4
Tarkio College, Tarkio, Mo. ....	1	3
Westminster College, New Wilmington, Pa. ....	1	2

*Protestant Episcopal*

Hobart College, Geneva, N. Y. ....	..	..
Kenyon College, Gambier, Ohio ....	..	..
St. Stephen's College, Annandale, N. Y. ....	..	..
Trinity College, Hartford, Conn. ....	..	..
University of the South, Sewanee, Tenn.....	1	2

*Reformed Church in America*

Central College, Pella, Iowa ....	..	..
Hope College, Holland, Mich. ....	..	..

*Reformed Church in the U. S.*

Cawtaba College, Cawtaba, N. C. ....	1	4
Cedar Crest College, Allentown, Pa. ....	12	42
Franklin and Marshall College, Lancaster, Pa...	2	4
Heidelberg College, Tiffin, Ohio ....	7	16
Hood College, Frederick, Md. ....	..	..
Mission House College, Plymouth, Wis. ....	..	..
Ursinus College, Collegeville, Pa. ....	..	..

*United Brethren (Old Constitution)*

Huntingdon College, Huntingdon, Ind. ....	9	27
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*United Brethren*

Indiana Central College, Indianapolis, Ind.....	5	15
Kansas City University, Kansas City, Kan. ....	1	3
Lebanon Valley College, Annville, Pa. ....	1	3
Otterbein College, Westerville, Ohio ....	6	18
Philomath College, Philomath, Ore. ....	2	6
York College, York, Neb. ....	..	..

	Number of Courses in R. E.	Semester Hours
<i>United Lutheran</i>		
Gettysburg College, Gettysburg, Pa. ....	2	6
Carthage College, Carthage, Ill. ....	1	2
Lenoir-Rhyne College, Hickory, N. C. ....	1	2
Lutheran College for Women, Washington, D. C.	*	..
Midland College, Fremont, Neb. ....	5	11
Muhlenberg College, Allentown, Pa. ....	..	..
Newberry College, Newberry, S. C. ....	2	8
Roanoke College, Salem, Va. ....	..	..
Susquehanna University, Selinsgrove, Pa. ....	..	..
Thiel College, Greenville, Pa. ....	10	28
Wagner College, Staten Island, N. Y. ....	..	..
Wittenberg College, Springfield, Ohio.....	14	42

\* Not possible to secure catalog.

## APPENDIX B

### *Class A Colleges*

(Offering 30 Semester Hours or More.)

Name of College	Semester Hours Offered
Boston University .....	148
Northwestern University .....	74
Elon College .....	66
Cedar Crest College .....	42
Wittenberg College .....	42
Southern College .....	41
Butler University .....	39
Philips University .....	39
University of Southern California .....	38
Emory and Henry University .....	36
Texas Christian University .....	36
Drake University .....	32
Oklahoma Baptist University .....	32
College of the Ozarks .....	32
Depau University .....	30
Simmons University .....	30
Transylvania University .....	30

## APPENDIX C

### *Class B Colleges*

(Offering from 15 to 29 Semester Hours)

Name of College	Semester Hours Offered
College of the Puget Sound .....	29
Mercer University .....	28
University of Redlands .....	28
Thiel College .....	28
West Virginia Wesleyan College .....	28
Denison University .....	27
Huntingdon College .....	27
Kentucky Wesleyan College .....	27
Hillsdale College .....	26
Morris Harvey College .....	26
Centenary College .....	24
Millsaps College .....	24
Wesleyan College .....	24
Baldwin-Wallace College .....	22
Ohio Wesleyan College .....	22
Ashland College .....	21
Eastern University .....	21
Lynchburg College .....	21
McPherson College .....	21
College of the Pacific .....	20
Doane College .....	20
Eureka College .....	20
California Christian College .....	19
Duke University .....	19
Nebraska Wesleyan University .....	19
Bridgewater College .....	18
Defiance College .....	18
Emory University .....	18
Evansville College .....	18
Manchester College .....	18
Occidental College .....	18
Otterbein College .....	18
Upper Iowa University .....	18
University of Chattanooga .....	17

Name of College.	Semester Hours Offered
Dakota Wesleyan University .....	17
Grenada College .....	16
Heidelberg College .....	16
Kansas Wesleyan University .....	16
Macalester College .....	16
Spokane University .....	16
Williamette University .....	16
Woman's College of Alabama .....	16
Atlantic Christian College .....	15
Bethany College .....	15
Bethel College .....	15
Birmingham Southern College .....	15
Central Wesleyan College .....	15
Cotner College .....	15
Illinois Wesleyan University .....	15
Indiana Central College .....	15
Hiram College .....	15
Howard College .....	15
La Grange College .....	15
Park College .....	15
Whittier College .....	15

## APPENDIX D

### *Class C Colleges*

(Offering from 5 to 14 Semester Hours)

Name of College	Semester Hours Offered
University of Dubuque .....	14
Morningside College .....	14
Oklahoma City University .....	14
Penn College .....	14
Schuylkill College .....	14
Hendrix College .....	13
North Central College .....	13
Athens College .....	12
Greensboro College .....	12
Hamline University .....	12
High Point College .....	12
Lander College .....	12
Maryville College .....	12
Meredith College .....	12
Northland College .....	12
Ohio Northern University .....	12
Southern Methodist University .....	12
University of Tulsa .....	12
Wofford College .....	12
Huron College .....	11
La Verne College .....	11
Midland College .....	11
Texas Woman's College .....	11
John B. Stetson University .....	10
Milton College .....	10
Pasadena College .....	10
Shorter College .....	10
Sioux Falls College .....	10
Broadus College .....	9
Bucknell University .....	9
Columbia College .....	9
Lafayette College .....	9
Linfield College .....	9
Parsons College .....	9
Pomona College .....	9
Simpson College .....	9
Syracuse University .....	9
Arkansas College .....	8
Cornell College .....	8
Elmira College .....	8
Franklin College .....	8
Friends University .....	8



Name of College	Semester Hours Offered
Hanover College	8
James Millikin University	8
Keuka College	8
McMurry College	8
Missouri Wesleyan College	8
Mount Morris College	8
Nebraska Central College	8
Newberry College	8
Northwest Nazarene College	8
Olivet College	8
Southwestern College (Winfield, Kan.)	8
Shurtleff College	8
Whitworth College	8
Albion College	7
Alfred University	7
Baylor University	7
Alma College	6
Anderson College	6
Baker University	6
Bates College	6
Carleton College	6
Central College (Fayette, Mo.)	6
Centre College	6
Coe College	6
Coker College	6
Colby College	6
Dickinson College	6
Elmhurst College	6
College of Emporia	6
Furman University	6
Gettysburg College	6
Grove City College	6
Guilford College	6
Illinois College	6
Kalamazoo College	6
Mississippi College	6
Mississippi Woman's College	6
Missouri Valley College	6
Muskingum College	6
Philomath College	6
Piedmont College	6
Ottawa University	6
Queens College	6
Randolph-Macon College	6
University of Richmond	6
Union University	6
Yankton College	6
Wabash College	6
College of Wooster	6
American University	5
Lincoln College	5
Mount Union College	5

**APPENDIX E**  
*Class D Colleges*  
 (Colleges Having Less Than 5 Semester Hours)

Name of College	Semester Hours Offered
Adrian College .....	4
Albright College .....	4
Baylor College .....	4
Belhaven College .....	4
Brown University .....	4
Buena Vista College .....	4
Carroll College .....	4
Catawba College .....	4
Colgate University .....	4
Culver-Stockton College .....	4
University of Denver .....	4
Drury College .....	4
Franklin and Marshall College .....	4
Greenville College .....	4
Intermountain Union College .....	4
Jamestown College .....	4
Lawrence College .....	4
Monmouth College .....	4
Montezuma College .....	4
Ouachita College .....	4
Sterling College .....	4
Randolph-Macon Woman's College .....	4
Wake Forest College .....	4
William Jewell College .....	4
Wilmington College .....	4
Wilson College .....	4
Bethany-Peniel College .....	3
Chicora College for Women .....	3
Davidson College .....	3
Earlham College .....	3
Elizabethtown College .....	3
Juniata College .....	3
Kansas City University .....	3
Lebanon Valley College .....	3
Louisiana College .....	3

Name of College.	Semester Hours Offered
Oberlin College .....	3
Olivet College (Olivet, Mich.).....	3
Presbyterian College of S. C. ....	3
Rio Grande College .....	3
Southwestern College (Memphis, Tenn.).....	3
Tarkio College .....	3
Tennessee College .....	3
Tusculum College .....	3
Union College .....	3
Wesleyan Methodist College .....	3
Westminister College (Fulton, Mo.).....	3
Western College for Women (The).....	3
Albany College .....	2
Bessie Tift College .....	2
Carthage College .....	2
Des Moines University .....	2
Eastern Nazarene College .....	2
Grand Island College .....	2
Illinois Woman's College .....	2
Judson College .....	2
Lenoir Rhyne .....	2
Limestone College .....	2
Mary Baldwin College .....	2
McKendree College .....	2
Seattle Pacific College .....	2
University of the South .....	2
Texas Presbyterian College .....	2
Westminister College (Wilmington, Pa.).....	2
Wheaton College .....	2

## APPENDIX F

### *Class E Colleges*

(Colleges Offering No Courses)

Agnes Scott College	College of Idaho
Allegheny College	Iowa Wesleyan College
Austin College	Kenyon College
Blue Mountain College	King College
Calvin College	Knox College
Carson & Newman College	Lake Forest College
Central College	Lindenwood College
University of Chicago	Marietta College
Chowan College	Marion College
Colorado College	Milwaukee-Downer College
Cumberland University	Mission House College
Daniel Baker College	Muhlenberg College
Davis and Elkins College	Pacific College
Flora Macdonald College	Pacific University
Galloway Woman's College	Ripon College
Georgetown College	Roanoke College
Gooding College	University of Rochester
Goucher College	St. Stephen's College
Greenville Woman's College	Salem College
Grinnell College	Susquehanna University
Hamilton College	Trinity College
Hampden-Sydney College	Ursinus College
Hastings College	Wagner Memorial Luth. College
Haverford College	Washington and Jefferson College
Henderson Brown College	Waynesburg College
Hobart College	Wesleyan Univ.
Hood College	(Middletown, Conn.)
Hope College	Western Union College
Houghton College	Whitman College
Howard Payne College	York College

## **APPENDIX G**

A sample is here given of two form letters and questionnaires which were sent to administrators and teachers in order to secure desired information. These are self-explanatory.

**Rev. T. C. McGee, Th. D.**

618 DeKalb Street,

Bridgeport, Pa.,

September 1, 1927.

Dear Sir :

A study is being made of the present status of religious education in the various colleges of 29 evangelical denominations. The enclosed questionnaire is sent you as an administrator or teacher in one of these colleges to secure information to supplement your catalog which has kindly been sent me by your office of administration.

Religious education as used in this investigation is defined as the history, philosophy, principles, and technique of the teaching of religion, or of Christian nurture, and of the organization and administration of the various types of schools of religion and agencies for religious development. It is a use of the term in the same sense in which education has come to be used in the various education departments of the colleges. It does not, therefore, include content courses in religion, such as courses in Bible, church history, missions, etc., but only those courses having to do directly or indirectly with the technique of the religious educational process such as the following :

History of Religious Education

Principles of Religious Education

Methods of Teaching Religion

Psychological Basis of Religious Education

Organization and Administration of Religious  
Education, etc.

A summary of the results of this questionnaire will be sent you.

Will you kindly fill out the questionnaire and return it to the address on the envelope enclosed.

Thanking you for your co-operation, I am,

Very sincerely yours,

T. C. McGee.

A STUDY OF THE PRESENT STATUS OF RELIGIOUS  
EDUCATION IN THE COLLEGES OF EVAN-  
GELICAL DENOMINATIONS  
(A QUESTIONNAIRE)

**I. Religious Education Courses.**

1. Defining religious education as the history, philosophy, principles and technique of the teaching of religion, or of Christian nurture, and of the organization and administration of the various types of schools and agencies for religious development, the courses given below have been selected from the descriptions in your catalog of 1927 as courses in religious education. Will you kindly check those which were taught last year with an "X," and those which will be taught this year with a "Z," those taught both years by an "XZ."

2. Are there any other courses offered in your school which you regard as primarily courses in religious education in the above sense? . . . . . If so, will you kindly give title and major topics discussed. (Write on back of paper when necessary.)

3. Is the school planning to add additional courses in religious education (as defined above) in the near future? . . . . . If so, kindly give description and length of courses planned.

4. Has the school at any time within the last five years offered courses in religious education (as defined above) and for any reason discontinued them?.....If so, what were the extent and nature of the courses?

What was the reason or reasons for discontinuance in each case?

5. Kindly give the number of students enrolled in one or more courses in religious education (as defined above) in your school last year..... The number majoring or planning to major in religious education..... (Approximate if exact figures cannot be given.)

## **II. Partial or Semi-Religious-Educational Courses.**

(By a semi-religious-educational course is meant a course partially devoted to the treatment of religious education.)

1. The following have been considered as semi-religious-educational courses from the descriptions in your catalog.

2. Are there any other courses offered in your school which you regard as partially devoted to the treatment of religious education?..... If so, kindly give title and major topics discussed.

**III. Briefly describe any courses given in education, psychology, sociology, story telling, dramatization, etc., which while treating largely of other aspects of education, psychology, etc., may be adjusted to the needs of students interested in religious education by permitting them to make a special study of the religious aspect of the study taught.**



618 DeKalb Street,  
Bridgeport, Pa.,

February 8, 1928.

Dear Sir :

A study is being made of the present status of religious education in the various colleges of 29 evangelical denominations. The enclosed questionnaire is sent you as a teacher in one of these colleges to secure information to supplement your catalog which has kindly been sent me by your office of administration.

Religious education as used in this investigation is defined as the history, philosophy principles and technique of the teaching of religion, or of Christian nurture, and of the organization and administration of the various types of schools of religion and agencies for religious development. It is a use of the term in the same sense in which education has come to be used in the various education departments of the colleges. It does not, therefore, include content courses in religion, such as courses in Bible, church history, missions, etc., but only those courses having to do directly or indirectly with the technique of the religious educational process such as the following:

History of Religious Education  
Principles of Religious Education  
Methods of Teaching Religion  
Psychological Basis of Religious Education  
Organization and Administration of Religious  
Education, etc.

A summary of the results of this questionnaire will be sent you.

Will you kindly fill out the questionnaire and return it to the address on the envelope enclosed?

Thanking you for your co-operation, I am,

Very sincerely yours, .

T. C. McGEE.

A STUDY OF THE PRESENT STATUS OF RELIGIOUS  
EDUCATION IN THE COLLEGES OF CERTAIN  
EVANGELICAL DENOMINATIONS  
(A QUESTIONNAIRE)

I. What was the basis used in determining the content of the courses offered in religious education in your school?

1. Did you follow the recommendations of the "Joint Committee" (the committees appointed by the Religious Education Association and the Sunday School Council of Evangelical Denominations which met in Rochester in 1921) in formulating any of your courses?..... If so, give name of courses.

2. Did you examine the catalogs of other schools or colleges?..... If so, give the names of those schools which you found most suggestive or followed most closely.

3. Were you influenced by available textbooks?..... If influenced in any courses by the availability of texts, kindly give names of courses and names of texts.

4. Mention any additional factors that entered into the formulation of courses or selection of content material for courses in religious education in your school.

II. Kindly describe the method of procedure followed by you in formulating your courses in religious education. (Write on the back of sheet if there should not be room enough.)

III. 1. Kindly check the method or methods used by you in teaching your courses in religious education.

- (a) Textbook as the basis of discussion.
- (b) Lectures constituting basic material for courses.
- (c) Lecture method plus additional assignments.
- (d) Discussion of given assignments other than textbooks.

2. If textbooks are used, kindly give names of courses and names of textbooks used in each case unless given under I, 3.

3. If mimeographed outlines of courses or of reading assignments are used, kindly send any copies available. (The cost of same will be gladly sent you.)

IV. In teaching do you follow closely the descriptions of courses as given in your catalogue?..... If not, kindly mention any omissions or any additional topics treated by you in each course.



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# Vocational Preparation of Youth in Catholic Schools

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BY

*Roesch*  
SISTER MARY JEANETTE, O.S.B., M.A.

ST. JOSEPH, MINNESOTA

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## A DISSERTATION

*Submitted to the Catholic Sisters College of the Catholic University  
of America in Partial Fulfillment of the Requirements  
for the Degree Doctor of Philosophy*

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WASHINGTON, D. C.

June, 1918







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## PREFACE

The movement towards attaining and improving vocational education in the state schools has made rapid progress in the last two decades. It grew from the conviction that the large majority of pupils received no adequate preparation for their life-work, as only a small percentage availed themselves of the opportunities afforded by secondary schools. The danger to which a large number of these children was exposed after leaving school at an early age, grew to be a menace to individual and industrial development. Many educators sought the remedy for this evil in a radical change of the educational system, and a course of study so arranged as to afford to the pupils a preparation for their career. On the other hand there were those who strenuously opposed this movement because they considered it undemocratic and tending to the formation of a caste system. The attempt to reconcile these two extremes has caused the introduction of vocational education in addition to the usual courses offered by secondary schools, and resulted in the creation of our ever-increasing number of vocational schools.

A study of the history of Monastic schools reveals the fact that these afforded excellent opportunity for vocational training; but their motive and aim in preparing their pupils for life's work was not, like that of our modern state schools, primarily utilitarian. The success achieved in art and industry was due largely to the motivation that inspired the students of Monastic schools to exert all their powers in the realization of their high ideals. The influence of St. Benedict and his followers changed the then prevalent attitude toward labor, invested manual work with the dignity of prayer, and brought untold blessings upon the people.

In the course of time other agencies undertook the vocational training of children and continued to do so until recently. In the last few decades, however, the social environment of the child has undergone a decided change. Again it devolves upon the school to offer to the pupil sensory-motor training in addition to the training of the mind and heart. The same problem that confronts the state schools must also be

solved by Catholic teachers. The limited resources of the Catholic schools render it more difficult for them to provide industrial training. In the state schools the financial burden is considerably lightened by state and federal aid. However, Catholic educators are anxious to provide our pupils with every advantage that can be secured, and it is their ambition that the pupils attending Catholic schools receive the very best preparation for their future work. It is the purpose of this dissertation to indicate the causes and outline the history of the vocational education and vocational guidance in the state schools; to compare the motives that prompt this movement with the motives that prevailed in the Monastic schools; and to indicate ways and means which are available for the development and guidance of vocation in our Catholic schools.

The term "vocation" has at the present time a variety of meanings. Literally it means a calling, as does the Latin "vocatio" from which it is derived. This meaning is retained in the Catholic Church, where the call to the religious life is designated as a vocation. By modern writers and educators it is used to denote a career, an occupation; and by some authors it has even been restricted to those occupations in which manual and industrial laborers are employed. In its widest sense vocation is a call to the life-work of each individual, whether this be to serve God in religion or in the most humble occupation.

The teaching of the Church, the history of her institutions, the example of the saints, but above all the Christ-Child, are the guides of the Catholic teacher in the sublime work of vocational preparation of youth.

## CHAPTER I

### CAUSES LEADING TO THE INTRODUCTION OF VOCATIONAL EDUCATION IN THE STATE SCHOOLS

The Centennial Exposition at Philadelphia caused American manufacturers to compare our products with those of other countries.<sup>1</sup> This comparison revealed the fact that only the abundant resources which our country commands enable us to compete in the markets of the world with goods produced in Europe. In every instance of successful competition this has been due, not to superior handicraft, but to the abundance of cheap raw material easily obtained in America. Each succeeding year, however, it became more apparent that the supremacy in international trade rests on the basis of manual skill. Schools for art in industry were established soon after the above-mentioned exposition, and a decade later manual training schools came into existence in manufacturing cities. Though an improvement on the system then prevailing, these were unsatisfactory in regard to the purpose for which they had been planned because what was taught in the manual training school was not sufficiently related to the specific occupation in which the child would later be engaged. Here we find the first incentive to vocational training in the state school system of our country; it was the need of better trained workers that suggested the schools as a means to supply the required skill.

Meanwhile the complaints about the school system increased in number and intensity. Employers claimed that pupils coming from the schools lacked initiative, intellectual capacity, and habits of order and promptness—qualifications which are necessary for success in their work. A similar complaint came from the higher institutions of learning, the universities and colleges. Parents complained, saying that even if they were willing to make sacrifices so as to afford the children a prolonged term of training and education, it did not secure for the children any advantage in their future career, but on the contrary, often served to “train them away from the forge and the shop.”

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<sup>1</sup>Bulletin, 1916, No. 21.—*Vocational Secondary Education*, Washington, D. C., p. 10.

The most alarming feature was the tendency of the pupils to leave school at the first opportunity that presented itself. They were convinced that the education received in the school-room was not adapted to their future needs, and too often there was sufficient reason for this conviction. The school failed to attract the child, and compulsory education laws were necessary to secure attendance until the child had reached at least the age of fourteen years. Practically 100 per cent of the pupils remain in school up to that age, but 50 per cent leave school at the age of fourteen years.<sup>2</sup> At this period of the child's life home restraints become weaker, in many cases all authority over the child and power of guidance is lost.<sup>3</sup> The industries offer little by way of training or advancement before the age of sixteen and little by way of financial compensation.<sup>4</sup> If these children find any employment it is of such a nature as to form eventually an obstacle to their advancement. The Massachusetts Commission on Industrial Education found 25,000 children between the ages of fourteen and sixteen years who were employed in the lowest forms of industry.<sup>5</sup> And the Vocational Bureau reports that at least one-half of this period is spent in complete idleness, on streets and alleys and similar places. Those who find an occupation at intervals drift from job to job and after some years find that advancement is for them impossible. There is no alternative but to keep on in what Meyer Bloomfield calls the class of "Vocational hoboes," employed in "Blind Alley" occupations.<sup>6</sup>

The child's mind is at this age peculiarly susceptible to harmful influences, and for this reason idleness and weakened home influences are especially to be deplored. The exercise of energy is a physical necessity and a safety-valve for the emotions. But when conditions practically enforce a state of idleness the result is disastrous. Two evils that caused alarm among educators and psychologists were attributed to this want of proper occupation for the growing youth. The in-

<sup>2</sup> Gaylor, G. W., "Vocational Training as a Preventive of Crime," *The Psychological Clinic*, Vol. vii, No. 2, April, 1913, p. 40.

<sup>3</sup> *Ibid.*, p. 40.

<sup>4</sup> A Report on Vocational Training in Chicago and Other Cities, 1912, City Club of Chicago, p. 144.

<sup>5</sup> Weeks, R. M., *The Peoples' School*, Boston, 1912, p. 182.

<sup>6</sup> Bloomfield, Meyer, *Vocational Guidance*, Boston, 1911, p. 19.

crease in the number of criminals and the lack of skilled workmen were traced directly to improper employment or lack of employment during this period of transition from childhood to maturity.

In regard to the increase of criminality, E. J. Lickly asserts that "90 per cent of criminals begin their careers as truants."<sup>7</sup> And G. W. Gaylor says, "It is the young man that is the criminal of today. The daring violent crimes are committed by boys under twenty-one years of age," and he concludes by saying that when asked the cause of their defection, "They will tell you that they drifted into crime after being street and night loafers."<sup>8</sup> To show how serious are the consequences of such conditions he cites the following headlines from the press: "Ten Thousand Boys Arrested Last Year," "Four Thousand out of Six Thousand Arrests Last Year Were Boys Under Twenty." (This referred to a city of less than 150,000 inhabitants.) "Over Half of Murderers Last Year Mere Boys." And thus he continues to enumerate similar headings of newspaper articles.<sup>9</sup>

In charitable and corrective work much good has been achieved by offering employment adapted to the ability and pleasing to the nature of the individual.<sup>10</sup> It was suggested to apply similar methods to the normal child and so prevent the evil rather than apply the remedy after it had developed. The theory was not a new one, for many centuries ago Sir Thomas More in his *Utopia* had set forth the futility of punishment as a cure for crime. He insisted that since crime and pauperism were caused by idleness and lack of skill, they were curable only by removing the cause, namely, by training men to do useful work.

This theory has found considerable recognition in recent years, and more than ever is the opinion spreading that probably "child idleness is a more serious matter than child labor."<sup>11</sup>

<sup>7</sup> Lickly, E. J., (Report) "Successful Schools for Truants," *The Psychological Clinic*, Vol. vii, No. 3, May, 1913, p. 86.

<sup>8</sup> Gaylor, G. W., "Vocational Training as a Preventive of Crime," *The Psychological Clinic*, Vol. vii, No. 2, April, 1913, p. 41.

<sup>9</sup> *Ibid.*, p. 42.

<sup>10</sup> Weeks, R. M., *The People's School*, Boston, 1912, p. 185.

<sup>11</sup> *Ibid.*, p. 175.

In some cases it is economic pressure that compels the child to leave school as soon as the law permits, and he is then forced to enter an occupation that is disadvantageous to his future development; but according to recent investigations this is not generally the reason for discontinuance of school work.<sup>12</sup> The majority of pupils leave simply because they do not find school life attractive. Educational literature of the last two decades abounds in suggestions for arousing and sustaining in children love and interest for school work, especially during the formative period. One of the means advocated most strongly was the introduction of vocational training.

During this period the lack of skilled workmen was felt very keenly, and this too was thought to be due in large measure to the fact that our youths spent their early years in idleness or drifting from job to job in the unskilled occupations. For the time during which the technique of a trade could be most easily acquired was not utilized. Moreover, the irregular, shiftless habits that are usually formed as a consequence of such circumstances proved inimical to business efficiency and hence prevented success in later life.<sup>13</sup>

The young and inexperienced child is strongly tempted to start in an unskilled trade at what seems to him a high wage, rather than enter an occupation that for some time offers little remuneration. Nor will words alone convince him that his best investment is to invest himself by increasing his own potential value. The objective interest that attracted him during the first years of his elementary education has grown too weak to act as a factor in keeping him at school. The course taken by the pupil is determined by subjective interest which results from understanding the necessity, utility, or duty of further preparation.

In order to bring about this subjective interest, to foster and encourage it, teachers and parents were urged to present to children the material benefit that they will derive from careful preparation for a position. When, for instance, they

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<sup>12</sup> Goldwasser, I. E., "Shall Elective Courses be Established in the Seventh and Eighth Grades?" *The Psychological Clinic*, Vol. vii, No. 8, Jan., 1914, p. 206; also, Harvey, Lorenzo D., "The Need of Industrial Education in the Public School System, Proc. N. E. A., 1909, p. 57.

<sup>13</sup> Weeks, R. M., *The Peoples' School*, 1912, p. 183.



are shown that 50 per cent of our skilled mechanics are foreign born and foreign trained, and that 98 per cent of New York foremen in factories were educated across the water, they will realize that without similar training their opportunities for advancement are little indeed; and that habits of carelessness contracted while not engaged in useful work during youth will hinder their promotion.<sup>14</sup> On the other hand, the seeming benefit of a high wage that a young man may receive on entering unskilled labor proves to be less tempting when compared with the salary of a skilled workman or foreman. This comparison shows that only a few years will suffice to compensate for the amount of time and money spent in preparation, while the chances of promotion for an intelligent, skilled, resourceful workman are almost unlimited.

This utilitarian aim is a potent factor in keeping the child occupied with studies and work; it also serves the purpose of those who are solicitous for the social and economic progress of the nation. Whatever increases the productive capacity of the individual necessarily increases that of the nation. The results obtained in other countries, notably in Germany, by systematic and thorough training of youth has evoked our admiration and stimulated the desire of imitation. The present attitude toward this question is expressed by Gillette in these words: "The time comes, however, in the history of every nation when it must educate its people in science and train them in manufactures and industries or it will go down. This higher scientific education is the forerunner of higher prosperity, and the nation which fails to develop the intellectual faculty of production must degenerate, for it cannot stand still."<sup>15</sup>

Political and ethical motives are forced into the background, and purely economic motives form the basis of the modern state school system. The underlying principle of many recent educational treatises is that "each individual born into the world represents an amount of social capital. The social dividend to be realized on the capital depends upon its investment."<sup>16</sup>

<sup>14</sup> *Ibid.*, p. 20. Also, Monaghan, J. C., "Should Trade Schools Be Established?" *Proc. N. E. A.*, 1909, p. 607.

<sup>15</sup> Gillette, J. M., *Vocational Education*. New York, 1910, p. 27.

<sup>16</sup> Bonsor, F. G., "Vocational Aptitudes," *Education*, Vol. xxxiii, No. 3, Nov., 1916, p. 146.

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Some of the greatest manufacturing establishments in this country have provided special instruction for their apprentices so as to secure the requisite knowledge and skill. Systematic, organized, continuous instruction for their workmen was more than compensated for by the superior grade of products thus obtained. But, since only a limited number of houses can afford to maintain schools of this nature, very few children receive the benefit of the courses they offer.<sup>17</sup> To meet the demands of a large number who begin work at an early age it is necessary to provide means that are within the reach of all. According to the Report of the Massachusetts Commission on Industrial and Technical Education "less than 2 per cent of the children who begin work between fourteen and sixteen are employed in the high-grade industries, and 98 per cent in unskilled and low-grade industries."<sup>18</sup> And for these 98 per cent there is little opportunity for advancement; manufacturers assert that "the child who does enter (the low-grade industry) closes behind him the door of progress to a fair living wage."<sup>19</sup>

As there exists a surplus of unskilled labor which is continually increasing, the problem threatens to become serious in the course of time. On the other hand, the demand for skilled workmen is daily increasing and is supplied largely by foreigners. We cannot long hold our place as a nation without better industrial education.<sup>20</sup> It is frankly admitted that markets are gained by us only because we have cheap raw materials, and because of the great scale upon which we have done things, but not because we can do a piece of work better than our competitors could do it.<sup>21</sup> Our manufacturers as well as our social and educational leaders are anxious that we may compete successfully in foreign markets not merely be-

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<sup>17</sup> Harvey, L. D., "Need of Industrial Education," *Proc. N. E. A.*, 1909 p. 58.

<sup>18</sup> Binzel, A. L., "Modification of Handwork," *Proc. N. E. A.*, 1909, p. 451.

<sup>19</sup> Binzel, Alma L., *Modification of Handwork*, *Proc. N. E. A.*, 1909, p. 451.

<sup>20</sup> Gillette, J. M., *Vocational Education*. New York, 1910, p. 27; also Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 138.

<sup>21</sup> Monaghan, J. C., "Should Special Trade Schools Be Established?" *N. E. A. Proc.*, 1909, p. 608.

cause we command a wealth of natural resources unequalled by any other nation, but also because we have developed manual skill. The enviable position that Germany has gained in the commercial world is largely due to the industrial, industrial-arts, and technical schools, which were established throughout the country and which supplied efficient training to the laborers. "Made in Germany" may be a lie as to the place of manufacture, but it is no uncertain hint as to where articles should have been made to secure first quality. Yet less than fifty years ago the products of that country at our Centennial Exposition were far inferior to those of France and England, and her own representative pronounced them poor and cheap.<sup>22</sup>

The advocates of industrial education urge the claim that if such progress was achieved in half a century by a nation whose natural resources are far inferior to ours, there is no reason why we should be less successful. Our country leads in the production of those materials which the world needs and if we can finish these products in the manner demanded by the consumers, the future of our nation promises to be prosperous indeed. Therefore the advocates of industrial training suggest a system of schools like the system maintained in Germany and in some parts of France and England, or at least similar to this, but in conformity with American ideals.

While this aim appears to be wholly utilitarian, either from the standpoint of the individual or of the nation, the same argument is used by those who desire industrial education as a means of fostering patriotism, altruism, and morality. Love of country is augmented by the knowledge of its greatness and achievements. The pride felt by the citizen of a nation that is foremost in the quality as well as the quantity of products is a strong incentive to patriotism. And reciprocally, the greater the joy a man has in contemplating the glory of his native land the greater will be his readiness to make sacrifices for its maintenance and progress. Good citizenship is essential for the preservation of the state; and the ability to support himself and those dependent upon him is an essential for good citizenship. To increase the competence of the individual, above all, to increase the number of skilled workers, tends to

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<sup>22</sup> *Ibid.*, p. 607.

## 14 *Vocational Preparation of Youth in Catholic Schools*

increase the prosperity of the nation, and consequently, to foster patriotism.

A strong argument in favor of industrial education is the beneficial effect of systematic and regular training in manual work upon the character of those who are trained. Since industrial education affords the child opportunity to exercise his craving for activity, he is attracted to the school and therefore kept from spending much of his time in idleness and in an environment that is conducive to the formation of evil habits. Besides the negative phase, such activity has also a positive influence for good. Daily work is the strongest factor in developing a man's character.<sup>23</sup> Dr. Geo. Kerschensteiner, superintendent of schools in Munich, insisted on the importance of such instruction as a means of character-building. He attached little value to any teaching of words unless it was accompanied by the action that is inculcated in the lesson. Laboratories, gardens, kitchens, and workshops were by him regarded as the central point in the instruction given in other lessons.<sup>24</sup> He believed that insight is a requisite basis for dexterity, and that dexterity and insight will develop that joy which is gained by the consciousness of excelling in an occupation.<sup>25</sup> Efficiency in work insures success, which in turn gives rise to a legitimate pride that affords satisfaction and pleasure to the individual. The inward joy over well-performed work is a strong incentive to virtuous living. Time has proved the truth of the old proverb, "To be good is to be happy." The converse of this, "To be happy is to be good," is also true. But when an occupation is pursued only for material gain and without that inward joy which results from love of an occupation and consequent success, it is a constant provocation to aversion and illwill.<sup>26</sup>

The definite purpose which the child has in view when engaged in manual work, the application necessary to accomplish that purpose, the accuracy with which each step toward its completion must be carried out, are each and all important factors in the formation of character, and they accomplish what merely mental education cannot do. Foerster, who is deeply

<sup>23</sup> Cooley, E. G., *Vocational Education in Europe*, Chicago, 1912, p. 336.

<sup>24</sup> *Ibid.*, p. 98.

<sup>25</sup> *Ibid.*, p. 99.

<sup>26</sup> Dewey, John, *Democracy and Education*, New York, 1916, p. 370.

interested in the moral welfare of children, says: "It is my own firm opinion that it would be an immense benefit to our boys, and one that would make itself felt more particularly in the sphere of sex, if handwork were made obligatory; above everything else the home education should aim at securing the most precise and careful execution of all household work."<sup>27</sup> The feeling of responsibility for the performance of a certain piece of work is in itself an aid to character building. The pleasure derived from successful labor is very precious even to the adult, and leads to repeated efforts and new victories. Far greater is its influence on the immature youth and the child; they are encouraged to further activity when they see the tangible results of their exertions.

After thus viewing the situation we find that the main causes which led to the introduction of vocational training in the state schools are:

1. The prevention of crime.
2. Desire to increase the productive capacity of the individual.
3. Ambition to augment the nation's progress in manufactures and trade.
4. Desire to secure morality and happiness through satisfactory occupations.

#### *An Outline of the Movement Toward Vocational Education in State Schools*

In many instances the school received more than its due share of blame for the inadequate preparation of children for their life-work. The efficiency of the schools in the past was extolled by the modern critic and it was frequently said that they excelled because they taught fewer subjects, but taught these more thoroughly. This statement, though very popular, was entirely gratuitous. An examination that had been held in 1846 in Springfield, Mass., was again given in 1905 to a class of the same grade and age. On comparison of the papers it was found that the result was throughout in favor of the class of 1905. Even in spelling, for which our grandparents

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<sup>27</sup> Foerster, F. W., *Marriage and the Sex Problem*, translation by Booth, M., New York, 1912, Part II, p. 265.

have won a reputation, the 1905 class showed 10.6 per cent increase of correct papers. The greatest increase of correct papers, namely 36.1 per cent, was found in arithmetic.<sup>28</sup> The number of subjects that is now being taught in the schools is greater than it formerly was, but that these subjects were then taught more thoroughly is an illusion.

The cause for the seemingly decreased capabilities of the child lies rather in the rapidly changing social environment that created many needs for which no provision had been made, and deprived the child of the means to obtain that training through useful activities hitherto at his command. Only fifty years ago the typical American home was the farm, not the modern farm with all its improved machinery and labor-saving contrivances, but the farm which was the great natural laboratory, the small cooperative factory.<sup>29</sup> The great object lessons of home manufacture were daily presented to the child, even from his earliest years. He was familiar with all the details of the process necessary to provide the garments he wore, the food he ate, the furniture in the home, and the implements used on the fields and meadows. According to his age and ability he did his share to carry on the industries necessary for the comfort of the family. This trained him to usefulness without destroying his play spirit, and was exceedingly valuable in calling forth his ingenuity and skill. He saw and learned every detail of the work, which enabled him to see each part in its relation to the whole. The lack of this opportunity makes itself keenly felt in the manufacture of articles under present conditions where each laborer knows practically nothing of the work performed by others towards the completion of the product at which he works.

The change from these former conditions was rapid and radical. The average home of the present day offers no opportunity for the child to exercise his constructive abilities. Even the country home is very different now because machinery is employed to do most of the work formerly done by hand. Clothing, food, furniture, and farm implements are no longer made

<sup>28</sup> Gregory, B. C., *Better Schools*. New York, 1912, p. 113.

<sup>29</sup> Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 115; also Salisbury, Albert, "Influence of Industrial Arts and Sciences," *Proc. N. E. A.*, 1909, p. 640.

at home by the farmer; they are now procured from the factories where thousands of hands are employed that would have tilled the soil under former conditions. The rise of industries in cities and towns drew large numbers from the country; living conditions were altered so rapidly that the people scarcely realized how such a sudden change would affect the growing youth. As long as the education received in the school had been supplemented by the industrial training of the home it had been sufficient to enable the young man to undertake and carry on successfully whatever work he desired; the ambitious youth was prepared to enter any career he chose.

But the change that came was as thorough as it was rapid. The division of labor and the specialized forms of industry which were necessitated by the growth of manufacture, made adequate preparation for a definite occupation essential to success. It was often difficult to obtain such preparation; especially the work done in the schools seemed so far remote from the future work of the child that he saw no connection between the two. The usual result was complete loss of interest in the school and an intense longing to be released from its unwelcome restraint.

It was clear that the school system was seriously defective and unable to meet the demands; but how to remedy the defect was a difficult problem. It was necessary to bring about a readjustment of the curriculum, but opinions differ widely as to the manner in which this was to be accomplished. Until recently, the control of this movement had been in the hands of educational authorities, and for this reason academic interests prevailed. Opposed to these were the over-practical enthusiasts, who, not satisfied with the gradual transformation of our present institution wished to discard everything that had no immediate industrial utility.<sup>30</sup>

While the kind of training that should be given is very much disputed, and in all probability will continue a subject of debate for some time to come, it is generally admitted that the time of training should be extended. Children who leave school at the early age of fourteen, and this class is very numerous, find themselves barred from any but the unskilled occupations;

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<sup>30</sup> Weeks, Ruth M., *The People's School*, Boston, 1912, p. 95.

## 18 *Vocational Preparation of Youth in Catholic Schools*

and this, as has been indicated, gives rise to the formation of undesirable habits that are likely to prevent later progress. The democratic ideal of education will never be realized until each child has the opportunity to complete the preparation for his career, be that of an industrial or professional nature.<sup>31</sup> Although there has been great progress in this direction within the last decade, the realization of this ideal still seems very remote. The manual training that had been introduced into the schools was found to be deficient since this training did not actually function in the specific work later undertaken by the student unless the occupation in which he was engaged happened to be in that line in which he had received instruction.<sup>32</sup>

Manual training schools were followed by the evening vocational schools, whose aim was to supply the related technical instruction, while the practical training was acquired during the actual work of the day. Many adults seized this opportunity for self-improvement, and this demonstrates the utility of these schools. While adults received great benefit from these evening schools, their advantages for children were offset by grave disadvantages. The fatigue caused by the day's labor was augmented by night study and the result was a serious strain upon the constitution, and detriment to the physical development of the child. Children usually attended such schools only when compelled by parents or employers. The quality of work done by a tired, unwilling child is necessarily poor and the efforts of both teacher and pupil are crowned with but meager success.

But these evening schools are the only possible means of progress for the more mature workers, who either did not have the advantages of an industrial education in their youth, or who neglected the opportunity they then had. To this class the evening school is the only hope of advancement, and adults have learned to realize its practical value since they suffered from their want of preparation. Lack of provision for the industrial education of children in the past has created the need of evening schools, and this need will continue to exist

<sup>31</sup> Dewey, John, *Democracy and Education*. New York, 1916, p. 114.

<sup>32</sup> Bulletin, 1916, No. 21, *Vocational Secondary Education*. Washington, D. C., p. 11.



until they are replaced by day-continuation schools or part-time schools and all-day industrial schools.<sup>33</sup> These give greater satisfaction than the evening school. The part-time schools and the day vocational schools resemble each other in many ways but differ essentially in this respect: in the former the pupils go from the school to the employing establishment to obtain practical experience, whereas in the latter the pupils go from the employing establishment to the school so as to secure supplemental training.<sup>34</sup>

Technical schools no longer confine themselves to instruction in the theoretical phases of the various professions. Originally these were intended to supplement apprenticeship as a means of vocational training, but in our time there is need of supplanting, rather than supplementing, apprenticeship. Therefore many technical schools have introduced work to give the necessary practical experience.<sup>35</sup>

The National Educational Association has concerned itself for many years with the problem of industrial training, and has appointed a committee on Vocational Education. This committee attempted a classification of the various vocational schools, excluding those of college grade. These schools were classified under five distinct types, each type having a number of subdivisions. For example, the Agricultural schools have the following divisions: (1) Vocational agricultural day schools; (2) Part-time agricultural schools; (3) Practical arts agricultural schools, and (4) Farm extension schools. The Commercial, the Industrial, and the Homemaking schools each have similar divisions. It was found that in the United States, in 1916, there were in operation 92 agricultural schools, 224 commercial schools, 446 industrial schools, 423 homemaking schools, and 24 technical schools.<sup>36</sup> This enumeration excludes all private and semi-private institutions and all others not classed under secondary schools. Nor does this committee claim the above to be a complete record of all the vocational schools under the control of the state school system, since various causes tended to lessen the number of schools actually in existence,

<sup>33</sup> *Ibid.*, pp. 94-95.

<sup>34</sup> *Ibid.*, p. 62.

<sup>35</sup> *Ibid.*, p. 55.

<sup>36</sup> *Ibid.*, pp. 21-22.

and new schools are continually being established. The data are sufficient, however, to indicate the importance of the movement and the interest exhibited in its regard throughout the country. For previous to the twentieth century practically nothing had been done in this field and even until 1905, the measures that had been taken, since they were not of a practical nature, were not likely to produce the desired results.<sup>37</sup>

The efforts of the state schools are reinforced by many private and semi-private establishments. The Young Men's Christian Association has a large number of agencies for industrial, scientific, technical, and trade instruction in the form of associations. In 1910 there were 180 of these extending help to many workers, either by preparing them to enter trades, or by giving the desired instruction to those already engaged in the trades. The number of philanthropic schools plus the apprenticeship schools may be considered as equal to the number of schools conducted by the state.<sup>38</sup>

#### *An Outline of the Vocational Guidance Movement*

A great deal of discontent and suffering is caused by the fact that many people are engaged in the kind of work which does not appeal to them. While necessity may keep such individuals from seeking other and more congenial employment, the motive which prompted them to undertake the repulsive occupation will not restrain their ill-will nor prevent them from evading or slighting their duties.<sup>39</sup> For this reason many educators and social workers are convinced that vocational guidance is of greater importance than vocational training. The object of vocational guidance is not to help the child to find work, nor to prescribe an occupation for him; but rather to direct the child to such work as he seems best fitted to do both by nature and training.<sup>40</sup>

In 1909 a Vocation Bureau was established in Boston for the public high school students. The express aims of this bureau were: 1. To secure thoughtful consideration, on the part of

<sup>37</sup> *Ibid.*, p. 11.

<sup>38</sup> *Twenty-fifth Annual Report of the Commission of Labor, 1910*, pp. 544-583.

<sup>39</sup> Dewey, John, *Democracy and Education*, p. 370.

<sup>40</sup> Bloomfield, Meyer, *Vocational Guidance*—Introduction xlii.

parents, pupils and teachers, of the importance of a life career motive. 2. To assist in every possible way in placing pupils in some remunerative work when leaving school. 3. To keep in touch with them thereafter, suggesting means of improvement and watching the advancement of those who need such aid.<sup>41</sup>

The vocational guidance movement, like the general movement for vocational education, has its origin in the solicitude for the large number of children who leave school with very little training and who consequently face a market for unskilled labor only. There are other associations that work along similar lines and that have achieved notable results. Prominent among these are the Trade Extension League, the Y. M. C. A., the University Extension Course and Church Extension Committees. Many schools invite to their commencement exercises lecturers who aim to direct the attention of the pupils and especially of the graduates, to the question of choosing and preparing for an occupation.<sup>42</sup> There has been rapid progress in the vocational guidance movement and a decided change in its method. "Not so long ago it meant finding a job for the individual in a certain industry." Now it is "transformed largely into an effort to keep boys and girls out of the industries, by convincing them and their parents of the value of further schooling, at least until there is available a fund of more definite knowledge of the industries into which it is proposed to send children."<sup>43</sup> Even in the brief period of six years much valuable information has been gained in the department of educational endeavor. It is evident that no one can properly select an occupation for the child, but he may be assisted materially by the counsellor who can point out the advantages and disadvantages of each occupation, who knows the requirements of the trade, and has some ability to judge whether or not the child is prepared to fill the position, or to advise means of acquiring the necessary preparation. "We must plan how we may prevent from lapsing to unskilled labor

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<sup>41</sup> *Ibid.*, chap. 3, pp. 32-33.

<sup>42</sup> Cooley, Edwin G., *Vocational Education in Europe*, Chicago, 1912, pp. 101-104.

<sup>43</sup> Bowden, Wm. T., "Progress in Vocational Education," *Education Report*, 1913, Vol. 1, p. 256.

the half-educated boys who leave school at about fourteen, many with vocational tendencies but without sufficient intellectual interests to carry them on further than the point at which the school has left them."<sup>44</sup> Meyer Bloomfield expresses the same view from a commercial standpoint: "Authorities should be empowered to deal with abuse and misapplication of the expensively trained product."<sup>45</sup>

While this movement is still in its early stage of development it would be unwise to expect of it more than monitory vocational guidance. Both the child and his parents are to be led to consider the matter, the child's taste and abilities are to be studied, information regarding occupations is to be extended, and means for acquiring the proper training should be indicated to the child. A very important service can be rendered to him by directing his attention to the problem of choosing a life-work and to the data that have any bearing on its solution.<sup>46</sup>

One of the most important considerations that should prompt the choice of an occupation has been almost totally ignored by the average child. A study of boys and girls of the upper grammar grades, made for the purpose of ascertaining their choice of vocation and the reason for that choice, showed that they were usually influenced by personal preference or general liking for a given occupation. Less frequently the wish of parents, or the desire to help the parents determined their choice. Rarely was aptitude for work mentioned as a reason for selecting a certain vocation, and where this was the case some work had already been done in the regular course.<sup>47</sup> Yet aptitude for work is necessary to insure efficiency and joy in work, to stimulate further endeavor in a successful career.

It is difficult to determine for what kind of work the child may have aptitude unless observation can be made upon work that has been undertaken. Gillette advocates that a large part of the information that is given in the school should be

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<sup>44</sup> Partridge, G. E., *Genetic Philosophy of Education*, p. 139.

<sup>45</sup> Bloomfield, Meyer, *Vocational Education*, p. 23.

<sup>46</sup> Bowden, Wm. T., *Progress in Vocational Education*, 1915, Vol. I, p. 264.

<sup>47</sup> Goldwasser, I. E., "Shall Elective Courses Be Established?" *The Psychological Clinic*, Vol. 7, June, 1914, p. 214.

made to bear on the future calling.<sup>48</sup> The variety of occupations into which the children may enter makes this suggestion scarcely applicable to any schools but such as are in a locality where but very few pursuits are offered. And even then it is doubtful whether it is wise to ignore the many other occupations that the child may choose from a wider field.<sup>49</sup> A fair means of judging the aptitude of children is by the interest they exhibit in certain lines of work. Therefore one phase of the vocational guidance movement is to supply material that is calculated to arouse interest. For this purpose the Vocation Bureau of Boston issues a number of bulletins treating of all the phases of those occupations which are most likely to be chosen.<sup>50</sup> These are distributed freely among the children who are encouraged to read them; biographies are recommended as an incentive to the ambition of youth; magazines that treat of vocational education and manual training are found useful aids in stimulating the child's mind in regard to his future work. Excursions to shops and factories of the neighborhood, debates and discussions concerning the advantages and disadvantages of various occupations are suggested as a means of arousing interest and as an aid to select an agreeable career. Questionnaires concerning the pupil's ambitions, abilities, interests, and characteristics, when answered by the pupil, even if he is not conscious of the reason for which they were asked, serve as a guide to the vocation counsellor and enable him to suggest a general type of vocation with a fair degree of accuracy.<sup>51</sup>

To be successful the vocational guidance movement must have the cooperation of parents, social workers, teachers and employers. If these work in harmony and disinterestedly, the best possible chance can be offered to the children in whom their interest is centered. It will require time and patient discussion to secure a consensus of opinion and to work out a program that will receive general assent, since there are many

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<sup>48</sup> Gillette, John M., *Vocational Education*, p. 247.

<sup>49</sup> Ayres, L. P., "Studies in Occupations," *Vocational Guidance*, 1914, No. 14, p. 30.

<sup>50</sup> *Twenty-fifth Annual Report of the Commission of Labor*, 1910, p. 425.

<sup>51</sup> *Ibid.*, p. 411.

views, each representing elements of value.<sup>52</sup> On this question L. P. Ayres says: "If we are to engage in vocational guidance our first and greatest need is a basis of fact for our own guidance. The kind of vocational guidance that many of our children need is the kind that will guide them to stay in school a few years longer, and the kind of vocational guidance that our schools most need is the kind that will carry the children forward through the grades further and faster."<sup>53</sup>

The work of the vocation counsellor is delicate and difficult, since it calls for exceptional qualities of intelligence. The Women's Educational and Industrial Union, Boston, has provided a year's program for those who are preparing themselves for work in this field. The course is offered especially to college graduates and experienced teachers, and includes research as to industrial opportunities, economics, statistics, observation and practice.<sup>54</sup> One who undertakes to guide children in their choice of vocation is expected to have certain qualifications. According to the opinion of Frederick Bonsor, the first of these is a thorough knowledge of the vocational world, especially of the industries of that locality in which the children will most probably spend their lives. This knowledge of the vocational world should be supplemented by intimate knowledge of the people and their needs. To be successful the vocation counsellor must have the confidence of children, parents and employers. He must have their cooperation which he can obtain only by being in sympathy with them; and he will gain their confidence only when they know that he is familiar with the conditions of the laborers. The second qualification is experience along these, or similar lines. It is for this reason that teachers and others who have previously directed the young are preferred for this work. Besides a knowledge of the child, the counsellor must have a knowledge of the living conditions and congestion of population, of child labor and factory laws. Then, thirdly, the personality of the vocation counsellor is important. A great deal of tact is required of a person who undertakes a work in which he must deal with such a

<sup>52</sup> Mead, Geo. H., *The Larger Educational Bearings of Vocational Education*, Bulletin No. 14, 1914, p. 22.

<sup>53</sup> Ayres, L. P., *Studies in Occupations*, Bulletin No. 14, 1914, p. 30.

<sup>54</sup> Arnold, S. L., *Vocation Guidance*, Bulletin No. 14, 1914, p. 90.

variety of characters, youths and adults, children and parents, teachers and employers. He must be able to meet occasions with promptness and decision, yet with tact and human sympathy. As a fourth qualification he should have a capacity for constructive research. Conditions are unceasingly changing, and unless the vocation counsellor is able to follow the alterations in his environment and knows how to draw knowledge from these changes which will serve to guide him in his future work, the aim of vocational guidance will not be realized. While the whole process is still in its initial stage, this last qualification is especially necessary.<sup>55</sup>

Teachers are expected to help in making the work of the vocation bureau more efficient by giving to the counsellor the benefit of their experience. They are urged to stimulate in their pupils the consideration of their future career, to supply them with the proper material for reading, and to ascertain by direct inquiry and indirectly by means of their work in composition, their tastes and aptitudes. "The ideal plan of articulating the several elements which have been treated would be to group and fuse all the various factors about the thought of vocation which would serve as center or core of the school program."<sup>56</sup>

Some writers advocate early information on matters pertaining to vocation but others see in this a serious danger for the growing child, for as early specialization effectually hinders the discovery of personal aptitudes and the development of latent powers in the child, so all that tends to early specialization is undesirable. Besides it is a serious mistake to train individuals for efficiency in a definite line of work, since especially at the present time there are abrupt and sudden changes in the industries, as new ones arise and old ones are revolutionized.<sup>57</sup> Overspecialization is the cause of unemployment and of inability to meet changed conditions; this may become just as detrimental to the individual and society as the lack of any development of skill. The failure of Oriental education, which had such a fair beginning in the control of

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<sup>55</sup> Bonsor, F. G., "Necessity of Professional Training for Vocation Counseling," *Vocational Guidance*, Bulletin No. 14, 1914, p. 37; also Bowden, Wm. T., *Education Report*, 1915, pp. 264-265.

<sup>56</sup> Gillette, John M., *Vocational Education*, p. 247.

<sup>57</sup> Dewey, John, *Democracy and Education*. New York, 1916, p. 135.

nature, was caused by the effort to suppress the individual, hampering his development, and making progress practically impossible.<sup>58</sup> A similar condition would be brought about by too early specialization, therefore the earlier preparation for vocation must be indirect, rather than direct, or it will defeat its own purpose.

Though at the present time there is no unanimity on this question, the majority who have devoted their time and energy to a study of the situation recommend a broad and liberal education up to the age of fourteen in order to insure general vocational development. Nevertheless it is urged that the curriculum provide for vocational enlightenment before this age is reached. Manual training is considered to be sufficient to lay the foundation of trade dexterity and trade intelligence, because basic skill, whether mental or motor, is acquired early in life.<sup>59</sup> Just how to keep the proper balance between the informal and the formal, the incidental and the intentional, modes of education is one of the weightiest problems with which the philosophy of education has to cope.<sup>60</sup>

John Dewey says that "To find out what one is fitted to do and to secure an opportunity to do it is the key to happiness. Nothing is more tragic than failure to discover one's true business in life, or to find that one has drifted or been forced by circumstances into an uncongenial calling." Since in his opinion "it is the business of education to discover what each person is good for, and to train him to mastery of that mode of excellence, because such development would also secure the fulfillment of social needs in the most harmonious way,"<sup>61</sup> the task devolving upon the school is no light one. A readjustment of the present curriculum is imperative in order to meet the situation. Whether the present school system may be readjusted by a gradual transformation preserving the informational, the cultural, and the disciplinary features which they now possess, or whether a sudden and complete readjustment should be made, is at the present time an undecided, though much debated, question.<sup>62</sup>

<sup>58</sup> Graves, F. P., *History of Education*. New York, 1909, p. 108.

<sup>59</sup> Weeks, Ruth M., *The People's School*. Boston, 1912, p. 173.

<sup>60</sup> Dewey, John, *Democracy and Education*, p. 10.

<sup>61</sup> *Ibid.*, p. 360.

<sup>62</sup> Gillette, John M., *Vocational Education*, p. 13; also Dewey, John, *Democracy and Education*, p. 368.



## CHAPTER II

### AN OUTLINE OF THE HISTORY OF VOCATIONAL EDUCATION IN CATHOLIC SCHOOLS

The Church has ever been solicitous for the welfare of her children, and so we find that from the dawn of Christianity she provided for their education. As soon as the yoke of persecution and oppression by civil authority was removed, she fearlessly sought to accomplish her aim; namely, to extend the sublime message of hope and salvation to all; to establish that equality among men which the Redeemer had come to restore; to make known the loftiest truths of religion and the highest form of morality. Her mission was to teach religious truths and moral precepts, but in order to do this it was necessary to provide for the training of the intellect as well. This became more imperative when the home influence was no longer able to counteract the dangers that threatened the moral welfare of her children. Therefore, she established the Catechumenal schools, which provided religious instruction for prospective Christians; the Catechetical schools, in which vocational training was given to the future priest; the Song schools and Parish schools, where Christian doctrine, reading and writing were taught, and the children were prepared to participate in the services of the Church.<sup>63</sup>

Most important of all the educational institutions during the early Middle Ages were the Monastic schools, for though the monasteries were primarily intended for purposes of devotion, they provided systematic instruction for the young committed to their care by parents that they might receive a Christian education. In the West monasticism was to be an instrument in the hands of the Almighty for renewing the face of Europe. St. Benedict, who know from his own experience the moral dangers of a Godless education, began a work of untold benefit to mankind when he established his order. It is true that this was not done with the intention of teaching art, or fostering architecture, or promoting other industries; the main object of

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<sup>63</sup> McCormick, P. J., *History of Education*, Washington, D. C., 1915, pp. 65-90.

life in the monasteries was the sanctification of its members, who, according to the words of St. Benedict, are really worthy of the name "monk" only when they live by the labor of their own hands.<sup>64</sup> To work and to pray was to be the occupation of his children, and from this small and apparently insignificant beginning resulted the transformation of Europe.

The principle that manual labor has its legitimate place in the course of instruction did not originate with St. Benedict. In the fourth century we find in St. Basil's legislation concerning pupils this statement: "And whilst acquiring knowledge of letters, they are likewise to be taught some useful art or trade."<sup>65</sup> And in St. Jerome's instruction to Laeta regarding the education of her daughter, Paula, there is set forth explicitly the kind of manual work that she should be taught.<sup>66</sup> This is all the more remarkable since he outlined the course for a noble virgin, not for the practical use that the skill of her hands might acquire, but as a means of obtaining a complete education.

Though the early Christians recognized the value of labor in the educative process and were aware of its dignity, since the Son of God had deigned to teach this lesson by His example, it was a very difficult problem to convince the newly converted world of the fourth century that their preconceived notions concerning manual work were erroneous and not in accordance with those of a true disciple of Christ. The Romans, whose dominion extended well-nigh over the then known world, looked upon the pursuit of any industry, and especially of agriculture, which was almost exclusively the portion of slaves, as degrading occupations.<sup>67</sup> To overcome such prejudice was one of the many difficult tasks that confronted the Church in early Christian times. It was accomplished mainly through the influence of monasticism. Bound by their rule to divide the time between prayer and labor, the followers of St. Benedict, by their example, taught the lesson which made possible the civilization

<sup>64</sup> St. Benedict, *The Holy Rule*, Atchison, Kansas, 1912, Ch. 48, p. 109.

<sup>65</sup> Drane, A. T., *Christian Schools and Scholars*, New York, 1910, p. 24.

<sup>66</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts u. Bildungswesens*, Mainz, 1892, p. 262.

<sup>67</sup> Montalembert, *Monks of the West*. Boston, 1872, Vol. 1, Book 3, p. 297.

of Europe. According to the example of Our Lord and His disciples, labor was sanctified by them and raised to the dignity of a virtue in which lies man's redemption.

The monastery was usually located in an isolated "desert"; that is, in an uninhabited, uncultivated tract of land, covered with forests or surrounded by marshes.<sup>68</sup> The monks desired the solitude which an inaccessible retreat offered, and the donor's munificence incurred the least possible sacrifice. But the patient toil of the monks transformed the forests, the marshes, the sandy plains and barren heaths into fat pasturages and abundant harvests. The regions thus restored often comprised from one-fourth to one-half of a kingdom, as was the case in Northumberland, East Anglia and Mercia.<sup>69</sup>

The material benefit that the work of the monks secured for Europe by the clearing of forests, by irrigation, drainage, the development of agriculture, and the impetus given to all the industries was very great; but these were surpassed by the mental and spiritual good that was produced by means of the training given in these schools. The conquest of the wild beasts that dwelt within the forests was not as difficult as the victory over barbarian passions; to obtain fruit and grain from the wilderness was a lighter task than to graft upon these untamed natures the nobility of Christian virtues.<sup>70</sup>

The training and instruction were transmitted not only by direct teaching in the schools established by the monks, but also by their intercourse with the people.<sup>71</sup> In the one their influence was necessarily limited to the comparatively few who had the opportunity and inclination to attend their institutions. In the other it extended directly or indirectly to the inhabitants of the entire country. Their instruction was at first intended only for their immediate followers, who were to attain the higher ideals of Christian life with greater security. In the plan of Divine Providence they were destined to a great deal more than to accomplish their primary aim.

Since the use of meat as food was limited, sometimes alto-

<sup>68</sup> *Ibid.*, Book 14, p. 613.

<sup>69</sup> *Ibid.*, Book 14, p. 613; also Grupp, Georg, *Kulturgeschichte des Mittelalters*, Paderborn, 1907, Vol. 1, p. 261.

<sup>70</sup> Grupp, Georg, *Kulturgeschichte des Mittelalters*, p. 264, Vol. 2.

<sup>71</sup> *Ibid.*, p. 264.

gether prohibited by the rules and customs of the monasteries, it became necessary to raise fruit and vegetables. The result of their labor in procuring the necessaries of life was so marvelous that the people deemed it supernatural; they thought that the monks needed but to touch the ground with a fork or a spade and the work of cultivation was completed. Again, the legends tell us of wild beasts that left the forests and voluntarily offered their services to the plough-man; of the bitter fruit of a tree made sweet and palatable by the touch of the saint's hand. In these and similar legends we recognize the monk as the successful tiller of hitherto unproductive soil; we see him taming and domesticating wild animals, and we learn that the art of grafting was not unknown to the monk of the sixth century.<sup>72</sup>

The comment of Augustus Jessopp on the monasteries of England could well be applied to any one of these institutions that sprang up in great numbers in all parts of Europe. He says: "It is difficult for us now to realize what a vast hive of industry a great monastery in some of the lonely and thinly populated parts of England was. Everything that was eaten or drunk or worn, almost everything that was made or used in a monastery, was produced upon the spot. The grain grew on their own land; the corn was ground in their own mills; their clothes were made from the wool of their own sheep; they had their own tailors and shoemakers and carpenters and blacksmiths almost within call; they kept their own bees; they grew their own garden-stuff and their own fruit. I suspect that they knew more of fish culture than, until very lately, we moderns could boast of knowing. They had their own vineyards and made their own wine."<sup>73</sup> The diversity of occupations offered by the monasteries to their members was largely the cause of the rapid increase of their numbers. In Vienne and vicinity there were twelve hundred monks and nuns as early as the seventh century, or scarcely one hundred years after monasticism had been established in the Occident. Each convent soon possessed a school, with an attendance that seems incredibly large in our day, because the conditions in which

<sup>72</sup> *Ibid.*, Vol. I, p. 135.

<sup>73</sup> Jessopp, Augustus, *The Coming of the Friars*, New York, 1892, p. 143.

we live are very different. Thus St. Finian's school, in the first half of the sixth century, is said to have had three thousand students; this number, though large, is not absurd, for instruction was given out of doors and the students did not live in one building. They dwelt in huts constructed by themselves, and, as the convent rule prescribed, earned their living by the work of their hands.<sup>74</sup>

Gustav Schmoller, in tracing the development of industries, expresses his appreciation of the work done in the convents when he says that it was in these schools that workmen were trained and artists developed. Architects and painters, sculptors and goldsmiths, bookbinders and metalworkers were the products of technical instruction given in the monasteries. The schools of the Benedictines were the schools of technical progress from the seventh to the eleventh century.<sup>75</sup>

In the course of time different orders were founded having different aims, and new spheres of activity were created. We have in this an anticipation of the diversity of occupation in the different guilds to which the monastic schools gave rise. "The studious, the educational, the philanthropic, the agricultural element—all to some extent made part of the old monastic system."<sup>76</sup>

The very nature of the work done by the monks necessarily affected the people of the surrounding country. When they made roads and bridges, erected hospitals and churches, and brought large tracts of land under cultivation, they offered objective teaching to all the inhabitants of the vicinity. This work was done especially by the Carthusians, who were occupied with providing asylums for the sick and the poor, with building schools and churches, with erecting bridges and making streets; in the neighborhood of Chartreuse this work has been continued down to the twentieth century, and the means wherewith to do this work is obtained by the proceeds of their own labor.<sup>77</sup>

<sup>74</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 252-260.

<sup>75</sup> Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, Strassburg, 1879, p. 361; also Heimbucher, Max, *Die Orden u. Kongregationen der Katholischen Kirche*, Paterborn, 1897, Vol. I, p. 191.

<sup>76</sup> Eckenstein, L., *Women Under Monasticism*, Cambridge, 1896, p. 186; also Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, Leipzig, 1900, pp. 139-140.

<sup>77</sup> Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 259.

In the monastery of medieval times the baker, the butcher, the shoemaker, the tanner, the saddler, the smith, and the carver were able to produce articles of superior quality, and therefore became the teachers of the colonists in all their occupations, and they were instrumental in the formation of guilds and fraternal societies.<sup>78</sup> The work within the convent was originally performed by the members, but the increase of their estates made it necessary to employ many other workmen. This gave to lay people an opportunity to learn a regular trade and directly effected the spread of the industries in the vicinity.<sup>79</sup> Besides this, the monks tried to attract tradesmen from afar and employed free handworkers, which indicates their solicitude for acquiring a knowledge of whatever progress had been made elsewhere.<sup>80</sup>

In this manner they succeeded in training men to skilled labor that in time of need for prompt action—*e. g.*, the erection of barracks in the process of a campaign—each man, the lowliest soldier as well as the highest official, was able to contribute his share with great skill and speed, and the entire work was completed in a few minutes.<sup>81</sup> With like zeal and eagerness did men devote themselves to the building of churches, but this work remained almost exclusively the work of the monks until the twelfth century. The monasteries of Cluny, Corvey, Fulda, St. Gall, and Paderborn were veritable schools of architecture. In the last-named convent a Benedictine monk of the thirteenth century executed the most important monument of early medieval sculpture.<sup>82</sup>

Special attention was also given to art and architecture in the Dominican convents, notably those in Italy. The church of St. Maria Novella, in Florence, which was built by them, was daily visited by Michel Angelo, who pronounced it "beautiful, simple and pure as a bride."<sup>83</sup> It is remarkable that we find few names of the skillful artists who left us such a wealth of beauty in design and ornamentation, which even in the bare

<sup>78</sup> Müller, Walther, *Zur Frage des Ursprungs der Mittelalterlichen Zünfte*. Leipzig, 1910, p. 67.

<sup>79</sup> Grupp, Georg, *Kulturgeschichte des Mittelalters*, Vol. II, pp. 260-263.

<sup>80</sup> *Ibid.*, p. 142.

<sup>81</sup> *Ibid.*, p. 146.

<sup>82</sup> Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191.

<sup>83</sup> *Ibid.*, p. 573.

fragmentary remains is a source of unending wonder and delight.

Like the building of churches, so also their decoration by painting and sculpture was almost solely done by the monks. They taught the theory as well as the practice of art in these early ages, as is evident from the books compiled on the subject. Theophilus, a Benedictine monk, who died in the twelfth century, was the author of a work which gave directions for painting.<sup>84</sup> And a nun of St. Catherine's Convent, in Nuremberg, wrote one which gave instructions for making glass pictures in mosaic.<sup>85</sup>

The extensive and valuable libraries that were begun and enlarged by the monks indicate their high esteem for learning. Those of the Benedictines rank foremost among the libraries of all orders.<sup>86</sup> Vocational training was not only no detriment to the cultivation of letters, but rather aided the progress of education, for some of the most famous teachers of the order were masters in the manual arts. The biography of Easterwine gives us a glimpse of the eleventh century monk: "His duties were to thrash and winnow the corn, to milk the goats and cows, to take his turn in the kitchen, the bakehouse, and the garden; always humble and joyous in his obedience, . . . and when his duties as superior led him out of doors to where the monks labored in the fields, he set to work along with them, taking the plough or the fan in his own hands, or forging iron upon the anvil."<sup>87</sup> When we consider what the attitude of the wealthy had for centuries been toward labor and the laborer, we can readily understand the surprise that must have been caused among the people when a proud nobleman responded meekly to the call of obedience and performed the work which hitherto had been done for him by the servant and the slave. It is because the monks did not disdain the most humble occupations as a means of advancing, instructing, civilizing and converting the pagans that they accomplished their great task of converting Europe, for thus they approached the lowliest and gained their confidence and good will. St. Wil-

<sup>84</sup> *Ibid.*, Vol. I, p. 190.

<sup>85</sup> Janssen, J., *History of the German People*, translation by Mitchell, London, 1905, Vol. I, Book II, p. 213.

<sup>86</sup> Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 189.

<sup>87</sup> Montalembert, *Monks of the West*. Boston, 1872, Vol. II, p. 502.

frid, as he sought refuge among the pagans in the kingdoms of the Southern Saxons, taught his future converts, who were then suffering from a famine caused by a drought of three years' duration, a new means of gaining their subsistence by fishing with nets.<sup>88</sup>

The monks possessed the confidence of the people to such a degree that parents entrusted to their keeping children at the tender age of five, for no other place offered such opportunities to train them in the sciences and, more important still, in the art of leading good Christian lives.<sup>89</sup> The moral value of labor was practically demonstrated each day, labor itself being transformed into prayer. For "the Church enlisted art in the service of God, making use of it as a valuable supplement to the written and oral instruction which she gave the people. Artists thus became her allies in the task of setting forth the beauties of the Gospel to the poor and unlearned. All the great artists grasped with fidelity this idea of the mission of art, and turned their talents into a means for the service of God and man. Their aim was not to exalt beauty for its own sake, making an altar and idol of it, but rather for the setting forth of God's will."<sup>90</sup> Art itself, though used as an instrument to teach and elevate by means of symbols, did not suffer on that account, nor was its development in any way hindered. On the contrary, never did man produce finer masterpieces in painting, sculpture and architecture than when his motive was only to accomplish his work for the greater glory of God. Such works were not accomplished when the motive was pecuniary gain or self-glorification. The disinterestedness of these artists is shown by complete indifference to perpetuating their names with their work.

Some of the most exquisite creations of art were produced by some unknown, unnamed artist. In some cases an initial is the only indication that tells us to whom we are indebted for the pleasure of seeing the expression of the author's noble thoughts. In many more cases there is no indication whatsoever of the artist's name.<sup>91</sup>

<sup>88</sup> *Ibid.*, Vol. II, pp. 681-683.

<sup>89</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 194.

<sup>90</sup> Janssen, J., *History of the German People*, Vol. I, Book 2, p. 167.

<sup>91</sup> Sighart, J., *Geschichte u. Kunstdenkmale, Bavaria, Landes in Volkskunde*, München, 1860, Vol. II, pp. 975-976.



Scarcely had a nation issued from the night of paganism, being instructed in the mysteries of faith and the laws of morality, when the Church through her ministers hastened to reveal to her children the pleasures of the mind and the beauties of art. This work had begun in the catacombs at the tombs of the martyrs and then reappeared in the great mosaics which still decorate the apses of the primitive churches in Rome. In the seventh century Benedict Biscop brought to England both painters and mosaic workers from the continent to decorate his churches. Thereby he obtained the twofold result of instructing the learned and unlearned by the attractive image and also of fostering among the Anglo-Saxons the practice of art, architecture and glassmaking.<sup>92</sup> In the following century Ceolfrid, who could wield the trowel as well as the crosier, complied with the request made by the King of the Picts and sent his monks to Scotland where they introduced Christian architecture.<sup>93</sup>

With marvelous rapidity the work of transformation went on and the ninth century witnessed flourishing monasteries in all parts of the country. The description of one of these is given in the following words: "Looking down from the craggy mountains the traveller would have stood amazed at the sudden apparition of that vast range of stately buildings which almost filled up the valley at his feet. Churches and cloisters, the offices of a great abbey, buildings set apart for students and guests, workshops of every description, the forge, the bake-house and the mills; and then the house occupied by the vast numbers of artisans and workmen attached to the monastery; gardens too, and vineyards creeping up the mountain slopes, and beyond them fields of waving corn, and sheep speckling the green meadows, and far away boats busily plying on the lake and carrying goods and passengers—what a world it was of life and activity; yet how unlike the activity of a town. It was, in fact, not a town, but a house, a family presided over by a father, whose members were all knit together in the bonds of common fraternity. Descend into the valley, and visit all these nurseries of useful toil, see the crowds of rude peasants transformed into

<sup>92</sup> Montalembert, *Monks of the West*, Vol. II, p. 496.

<sup>93</sup> *Ibid.*, Vol. II, p. 516; also Sighart, *Landes u. Volkskunde*, Vol. I, p. 260.

intelligent artisans, and you will find that the monks of St. Gall had found out the secret of creating a world of happy Christian factories."<sup>94</sup> It was in this hive of activity that we find St. Toutilo, the famous teacher, expert musician and master in the art of painting, architecture and sculpture.<sup>95</sup> In those days the ability to construct, as well as to play, the organ or other musical instrument was required of the musician.<sup>96</sup>

St. Dunstan in the tenth century obliged his parish priests to teach the children of their parishioners grammar, the Church chant, and some useful handicraft trade.<sup>97</sup> This proves that not only did the children, who enjoyed a monastic education, receive vocational training, but also the less fortunately situated of the parishioners. A typical example of the kind of education received by a young nobleman of the tenth century is that of Bernward, a talented Saxon noble whose education was entrusted to Thangmar in the Convent of Hildesheim. He was instructed not merely in all the sciences of the schools, but also in the practical and mechanical arts, leaving none untried.<sup>98</sup>

When he became Bishop of Hildesheim the beneficial effects of his education were apparent to all under his jurisdiction, for he promoted the spread of Christian education, the arts and mechanics. For this purpose he established convents, engaged sculptors, painters and metallists whose workshops he visited daily and whose work he inspected personally. He provided means for boys and youths to learn what was most worthy of imitation in any art; he took those who were talented with him to court and gave them the opportunity to accompany him when he travelled; he encouraged them to practice any handicraft of which they had gained knowledge.<sup>99</sup> In this manner he succeeded in sharing with his people the fruits of his vocational training and his talents that had been developed in the monastery which he finally entered, five years before his death.<sup>100</sup>

<sup>94</sup> Drane, A., *Christian Schools and Scholars*. New York, 1910, p. 170.

<sup>95</sup> Specht, F. A., *Geschichte des Unterrichtswesens*. Stuttgart, 1885, p. 319.

<sup>96</sup> *Ibid.*, p. 360.

<sup>97</sup> Drane, A., *Christian Schools and Scholars*, p. 218.

<sup>98</sup> Specht, F. A., *Geschichte des Unterrichtswesens*, p. 343.

<sup>99</sup> *Ibid.*, pp. 343-344.

<sup>100</sup> *Ibid.*, p. 344.

Like Bernward, so also his contemporary, Abbot Godehard of Altaich, was renowned for furthering the progress of arts and sciences. He was skilled in the mechanic arts, being one of the greatest architects and metallists of Bavaria. Among other works he produced a Bible of wonderful beauty, all the material used in its construction being prepared by his own hands.<sup>101</sup> Godehard's influence on industry asserted itself in the next generation when those men who had profited by his instruction became conspicuous for their skill in the various occupations for their artistic ability.

Whatever progress had been made in the arts and industries up to the tenth century was due to the monastic schools. One convent may have excelled in some particular branch of work; e. g., Tegernsee was noted for the production of writing materials and for its monks well skilled in painting, glass-staining and mechanic arts; Cluny and Paderborn were famous for the architects that they produced; and the Cistercians were renowned for their achievements in agriculture.<sup>102</sup> But the aim of each foundation was to help all human creatures to obtain true peace and happiness; and, next to prayer, they knew no more potent means to accomplish this than labor performed joyfully and well for a noble motive.

The deep-seated prejudice against manual work gradually gave way under the influence of the teaching of the Church and the example of the monks who labored with untiring zeal. Fostered by the Church, the guilds attained a wonderful development; these taught their members to regard labor as the complement of prayer and the foundation of a well-regulated life. The aim was protection of the common interests of the laboring class, but for motives similar to those that prevailed in the monasteries. God's law and Christian love were the dominant factors in shaping the character of these associations.<sup>103</sup> During the tenth and eleventh centuries these guilds came to be firmly established and in a few centuries their beneficial influence pervaded all the continent. In the meantime the Cistercians had become the recognized teachers of all branches of

<sup>101</sup> *Ibid.*, p. 389.

<sup>102</sup> Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191. Also, Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, p. 7.

<sup>103</sup> *Catholic Encyclopedia*, *Guilds*, p. 67 and p. 70.

agriculture. Local and national sympathy were enlisted by the Cistercians since they favored every kind of outdoor pursuit. Of them especially can it be said that "they turned woods into fields, they constructed water-conduits and water-mills, they cultivated gardens, orchards, and vineyards, they were successful in rearing cattle, in breeding horses, in keeping bees, in regulating fishing, and they made glass and procured the precious metals."<sup>104</sup> The occupations of the religious in the Cistercian nunneries were of a similar nature; "they sewed and span, and went into the woods where they grubbed up briars and thorns."<sup>105</sup>

The range of subjects generally taught in the nunneries was wide. For this reason life in the convent was very attractive to the daughters of the mediaeval knight and soldier, since it offered the companionship of equals and a careful training of hand and mind; it was a welcome relief from the monotony of life in the castle at a time when men were more frequently found on the battlefield than in their homes.<sup>106</sup> Monasteries for women had developed rapidly and exerted a social and intellectual influence such as rarely has fallen to the lot of women's religious settlements in the course of history. Some of these became centers of art industry and remained so to the time of the Reformation. In fact, the history of art at this period is identical with the history of the productions in the monasteries. The technique of weaving and the art of design were brought to their highest perfection in the nunnery.<sup>107</sup>

If an institution may be judged for efficiency by what has been accomplished it must be said that a system of education which developed the capabilities of such women as Hrosvith of Gandersheim,<sup>108</sup> Herrad, abbess of Hohenburg,<sup>109</sup> Hildegard of Bingen,<sup>110</sup> St. Elizabeth of Schönau<sup>111</sup> and Queen Mathilda,<sup>112</sup> was admirably suited to develop vocations. The in-

<sup>104</sup> Eckenstein, L., *Women Under Monasticism*, p. 190.

<sup>105</sup> *Ibid.*, p. 191. Also, Heimbucher, Max, *Orden u. Kongregationen*, p. 232 and p. 425.

<sup>106</sup> Eckenstein, L., *Women Under Monasticism*, p. 149.

<sup>107</sup> *Ibid.*, pp. 222-224.

<sup>108</sup> *Ibid.*, pp. 154-183.

<sup>109</sup> *Ibid.*, pp. 238-256.

<sup>110</sup> *Ibid.*, pp. 256-286.

<sup>111</sup> *Ibid.*, pp. 285-305.

<sup>112</sup> Specht, F. A., *Geschichte des Unterrichtswesens*, p. 277.

struction given in the convent prepared both men and women for any career they desired to choose. This education was practical for the future wife and mother since occupations proper to their sex were not neglected.<sup>113</sup> The arts of weaving, spinning, embroidering and other household occupations in which daughters had been instructed by their mothers were gradually transferred to the curriculum of the convent school from the sixth century onward.<sup>114</sup> Schools for interns provided for the proper training in the religious vocation and schools for externs which were established in all larger monasteries prepared students for a useful life outside of the convent. No woman's education was considered to be complete if she was not efficient in the domestic arts; even if she was destined to wear the crown she was still expected to be well able to conduct the household even as Queen Mathilda did, who taught her servants the arts she herself had learned in the convent of Herford.<sup>115</sup>

The directions that St. Jerome had given to Laeta as to her daughter's education were followed almost without exception in all nunneries. In regard to the pursuit of religious and literary studies the course closely resembled that pursued by the monks up to the time of the rise of the Universities.<sup>116</sup> On the whole they were the first institutions that undertook the education of woman on a large scale. Taught more by example than by precept, the young women so trained were able to acquit themselves creditably of the work they undertook later in life. Since a convent education gave so much satisfaction it was appreciated by parents and it was sought for by the daughters of the nobles, with whom it was usual to enter upon their future career after having enjoyed the privileges of training in a convent school.<sup>117</sup>

The thirteenth century was especially prolific in architectural structures which previously had been erected mainly

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<sup>113</sup> McCormick, P. J., *Education of the Laitie in the Middle Ages*, p. 20. Also, Montalembert, *Monks of the West*, Book XV, p. 690.

<sup>114</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 264.

<sup>115</sup> Specht, F. A., *Geschichte des Unterrichtswesens*, Part 2, pp. 280-285.

<sup>116</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 263.

<sup>117</sup> Gasquet, Abbot, *English Monastic Life*, London, 1910, p. 177. Also, McCormick, P. J., *Education of the Laitie in the Middle Ages*, pp. 45-46.

by the monks. This art had grown to greatness in the monasteries and manifested itself most exuberantly in the erection of buildings and cathedrals, which arose during this century in every part of the country, even in places whose population was less than that of an ordinary town or village of today. Historians who have made a study of the productions of this period assert that these monuments of architectural beauty were almost exclusively the work of local craftsmen.<sup>118</sup> Great and glorious success had crowned the perseverance of the monastic teacher, for the rude peasant of a few centuries ago had been replaced by the intelligent and systematic laborer, then by the skilled mechanic and artist until "we get fairly bewildered by the astonishing wealth of skill and artistic taste and aesthetic feeling which there must have been in times which till lately we had assumed to be barbaric times."<sup>119</sup> Art had grown out of manual work as a flower grows from its stem. The distinction between the artist and the artisan was not sharply drawn as we see by the signatures of names in early documents. A simple "joiner" or "stonecutter" or "coppersmith" is the modest appendage to the names of men who today are acknowledged as artists of great ability.<sup>120</sup> So well did each individual laborer accomplish his part of the grand whole that critics now declare the cathedrals to be "noble Christian poems embodied in stone and color."<sup>121</sup> The student of today finds no better models on which to exercise his imitative ability than the work done seven centuries ago; he is encouraged to strive for equal skill by tireless study and observation.

We marvel that with implements so crude in comparison with ours and with material so inadequate for the purpose of the artist, the productions of the Middle Ages should be as a whole and in every detail so far superior to our own. The cathedrals of the thirteenth century and the stained glass windows that adorn them are an unending delight, even in their fragmentary remains, and far superior to anything made since the thirteenth

<sup>118</sup> Jessopp, Augustus, *Before the Great Pillage*. London, 1901, pp. 24-25.

<sup>119</sup> *Ibid.*, p. 25. Also, Janssen, J., *History of the German People*, Vol. I, p. 164.

<sup>120</sup> Janssen, J., *History of the German People*, Vol. I, Book II, p. 241.

<sup>121</sup> Walsh, James J., *The Thirteenth Greatest of Centuries*. New York, 1913, p. 11.

century. The reason for the excellence of his work is to be found in the motive which actuated the workman. He was very probably uneducated, in the modern sense of the term, with little ability to read and write; but he had the mental development which enabled him to design and execute the work assigned to him, and to do this as perfectly as it is ordinarily possible for any man. The workmen heard the beautiful Scripture narratives and reproduced them in the drama which was then so popular. In these plays every artisan actually lived his part as a biblical character, and his later work showed the result of the inspiration and knowledge thus obtained. Besides he had ample opportunity to observe from childhood days how much care was taken in each minor detail of constructive work.<sup>123</sup> The aim of the workman was not to hasten the completion of any article, nor the desire to obtain their pay; they strove rather to produce something that would be best adapted to the end for which it was intended and at the same time be a source of pleasure for those who were to see or use it. What has been said of the authors who wrote the literary masterpieces of the thirteenth century can be applied with equal truth to the artisan and the artist. They "had evidently not as yet become sophisticated to the extent of seeking immortality for their works. They even seem to have been indifferent as to whether their names were associated with them or not. Enough for them apparently to have had the satisfaction of doing, all else seemed futile."<sup>123</sup>

But no matter how lofty the ideal, how sublime the motive may have been, the construction of such buildings required in addition such skill as could only have been acquired by careful and systematic training. There must have been technical schools in abundance, though they were not called by that modern and ambitious name. The erection of each cathedral and abbey church, since it extended over a considerable period of time, in no instance less than twenty-five years while sometimes more than a century expired before its completion, was in itself a center of technical education for the growing youth.<sup>124</sup> The greatest factor in the spread of technical knowl-

<sup>123</sup> Walsh, James J., *The Thirteenth Greatest of Centuries*, pp. 110-111.

<sup>124</sup> *Ibid.*, p. 211.

<sup>124</sup> Walsh, J. J., *The Thirteenth Greatest of Centuries*, Appendix, pp. 469-470.

edge was the system of guilds. These had originated in many instances in the form of fraternities, often established and fostered by the Church. In the first half of the twelfth century these fraternities, whose object had been of a religious nature, began to change, and grew into societies and unions having a civil purpose.<sup>125</sup> The guilds had three aims in view, namely: To administer Christian charity to the aged, the sick, the poor, and those suffering temporarily from losses by fire, flood or shipwreck; to promote education by aiding poor scholars and supporting schools and school-masters; and to aid in the propagation of the faith by representing biblical truth in plays.<sup>126</sup> Since the guilds-apprentices received their instruction gratis, the guilds wielded a greater influence in spreading technical training than any other institution of the thirteenth century<sup>127</sup> though many architects were still to be found outside the guilds in the monasteries.

The fourteenth century marks a period of retrogression in the quality of mechanical and artistic work. The chief reason for this was the substitution of a lower motive for the high ideal of the thirteenth century workman. During the fourteenth century "the great idea of association for mutual help gave place to the narrow-minded spirit of the mere acquisition of capital; petty rivalries and hateful egotism prevailed over brotherhood and equality of rights; the rich withdrew to separate guilds and there arose internal disputes."<sup>128</sup> The very institutions which had been the means of securing rights and privileges for the workman degenerated into mere capitalist's societies, and jealousy among the various guilds, as well as laws enacted against them, caused their decay.<sup>129</sup>

The Renaissance which began at this period contributed to the retrogression of art in so far as one result of this movement was to under-value the work done by artists and architects of the previous century. Then followed the so-called Reformation with its detrimental effects upon the school systems generally,<sup>130</sup> and the wanton destruction of artistic products in

<sup>125</sup> Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, pp. 139-140.

<sup>126</sup> Howell, George, *Conflicts of Capital and Labor*, London, 1878, p. 6.

<sup>127</sup> Janssen, J., *History of the German People*, Vol. I, p. 167.

<sup>128</sup> Howell, George, *Conflicts of Capital and Labor*, p. 56.

<sup>129</sup> *Ibid.*, p. 68.

<sup>130</sup> McCormick, P. J., *History of Education*, pp. 211-212 and p. 225.



particular.<sup>131</sup> Under such adverse circumstances it is not surprising that the mechanical arts declined and barely survived. However, when the Jesuits labored among the American Indians in the seventeenth century they built beautiful churches and furnished them artistically. They attracted the savages by the tones of musical instruments which the Fathers constructed in the forests of the New World. Before long they had succeeded in imparting to the Indians not only a knowledge of Christian truths, but also in instructing them in agriculture and the arts of peace.<sup>132</sup> This course of civilizing, Christianizing and educating the Indians which the Jesuits adopted was followed by all other missionaries among the natives, and proved to be the only successful method of securing for them the blessings of civilization. Attracted by that which is pleasing and beautiful, then given the opportunity to imitate and reproduce that which they admired, they gradually acquired habits of industry and culture.

Many religious congregations that were founded in the last two centuries were established for the express purpose of helping the poor classes by means of training and instruction. A. D. 1835, the Brothers of St. Joseph undertook the care of neglected boys and trained them to become able craftsmen, tradesmen and farmers. Ten years later the Brothers of St. Vincent de Paul undertook the supervision of apprentices and labor unions.<sup>133</sup> At this time the enthusiastic Don Bosco, in spite of misunderstandings and persecutions, succeeded in erecting oratories, churches, institutes, trades buildings and printing press for his boys, thereby giving several millions of neglected youths an opportunity to become good and useful workers. The vocational character of his work is demonstrated by the fact that 18,000 apprentices annually left his Oratories to become journeymen, and that up to the year of his death, in 1888, six thousand of his students had become priests.<sup>134</sup>

Victor Braun, a priest and contemporary of Don Bosco, tried to help women and girls, especially those who worked in factories; for this purpose he founded the Congregation of the

<sup>131</sup> Jessopp, Augustus, *Before the Great Pillage*, p. 25.

<sup>132</sup> Helmbucher, Max, *Orden u. Kongregationen*, pp. 220-226.

<sup>133</sup> *Ibid.*, pp. 421-422.

<sup>134</sup> *Ibid.*, pp. 406-407.

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Servants of the Sacred Heart, whose members conducted evening schools, hospitals, workhouses, homes for the aged, and gathered the poor and neglected women around themselves for Sunday recreation.<sup>135</sup> Two years later, 1868, the Daughters of Divine Love undertook to educate orphan girls for their future career, to provide shelter, home, instruction and care for poor girls seeking employment and an asylum for disabled servants.<sup>136</sup> The Société des missionnaires de Notre Dame des missions d'Afrique d'Alger, established also in 1868, had as object the instruction of orphans in agriculture and handicrafts. The congregation of the Soeurs de Jesus-Marie, in Lyons, which came into existence in 1871, had a similar aim.<sup>137</sup> A. D. 1889 the Congregation of Devout Laborers was founded in Vienne; its object was to care for the physical and spiritual welfare of tradesmen and laborers, and its members took special interest in apprentices and journeymen and secured for them both practical instruction in technical schools, and religious training.<sup>138</sup> The work of these new congregations and that of the older orders was seriously handicapped at the time of the French Revolution. Many were temporarily dissolved, others permanently destroyed. But they had spread and flourished in other countries of Europe and in America, and had gained a foothold in Asia.<sup>139</sup>

During the nineteenth century the need of Catholic schools in the United States was keenly felt and teaching communities of Europe, especially of France and Germany, were requested to supply the demand. The response was generous, and though laboring under many hardships and not accustomed to the language of the country, they were most successful in establishing schools in all parts of the land. The variety of local conditions which increased during the immigration period, prevented the systematic organization of Catholic schools. The first movement in this direction by Right Rev. John Nepomucene Neuman, of Philadelphia, in 1852, was unsuccessful; after

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<sup>135</sup> *Ibid.*, p. 539.

<sup>136</sup> *Ibid.*, p. 461.

<sup>137</sup> *Ibid.*, p. 462.

<sup>138</sup> *Ibid.*, p. 461.

<sup>139</sup> *Ibid.*, p. 462.

the Civil War efforts toward securing greater unity of purpose and action were renewed and carried out successfully.<sup>140</sup>

The curriculum of the Catholic school was, however, largely determined by the needs of each community. Where manual training was demanded by the nature of the work which the student intended to undertake, such training was provided for. The Brothers of the Congregation of the Holy Cross opened a manual labor school soon after they had established their mother house and College, 1841. Commercial Academies and Colleges were erected by the Brothers of the Christian Schools in 1859 and 1860.<sup>141</sup> During this period the Franciscan and Xaverian Brothers had also begun Commercial and Industrial schools.<sup>142</sup> The teaching Sisters aimed at training the hands, as well as the head and heart, of the pupils placed under their instruction, and taught them to "use the needle as well as the pen; to make and to mend; to darn and to knit and become useful in the home."<sup>143</sup>

The missionaries among the Indians, notably the Franciscans and Jesuits, taught these children of nature how to build for themselves permanent shelters, how to till the soil and store a supply for the time of need.<sup>144</sup> All the schools for Indian girls conducted by the various Sisterhoods gave special attention to manual work. In respect to agriculture and other industrial arts Catholic educators were the pioneers in our Western States.<sup>145</sup> The history of the work done by the Ladies of the Sacred Heart, the Sisters of Loretto, and the Sisters of Providence shows that the teaching of elementary academic branches was accompanied by training in the common industrial arts. The home of the white settler generally provided adequately for industrial training, and therefore comparatively few schools were required to offer vocational subjects in their courses. In schools for the Indians, however, manual work was invariably a part of the curriculum as a means of helping the proper de-

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<sup>140</sup> Burns, J. A., *The Growth and Development of the Catholic School System in U. S.* New York, 1912, pp. 199-200.

<sup>141</sup> *Ibid.*, pp. 102-108.

<sup>142</sup> *Ibid.*, p. 121.

<sup>143</sup> *Ibid.*, p. 125.

<sup>144</sup> Rittenhouse, M. F., "The Mission Play of San Gabriel," *Catholic Educational Review*, March, 1916, p. 231.

<sup>145</sup> Burns, J. A., *Growth and Development*, etc., pp. 152-155.

velopment of the child's mind and character as well as for the practical benefit he was to derive from it. The wisdom of proceeding in this manner is now fully recognized and advocated for other schools besides those for the uncivilized Indian. The changes that have taken place in the child's environment make it necessary to supply in the schoolroom what the industrial home furnished in the past. This is no less imperative in regard to Catholic schools than in the state schools. Formerly knowledge was equivalent to opportunity and was alone sufficient to enable an ambitious youth to advance from the lowest to the highest positions in political and industrial life. But the changes in the school curriculum have not kept pace with the altered condition of the social world and the evolution of industry. This is the cause of the present dissatisfaction with the entire school system, but more especially with secondary schools, and the attention of all educators is directed toward the readjustment of the curriculum. John Dewey describes the present situation as follows: "The problem is not easy of solution. There is a standing danger that education will perpetuate the older traditions for a select few, and effect its adjustment to the newer economic conditions more or less on the basis of acquiescence in the untransformed, unrationalized, and unsocialized phases of our defective industrial regime. Put in concrete terms, there is danger that vocational education will be interpreted in theory and practice as trade education; as a means of securing technical efficiency in specialized future pursuits."<sup>146</sup> The Catholic schools face the same problem and must do their share in finding its solution. They have met conditions in former times with admirable success, and having inherent in themselves that wonderful power of adaptation which the Catholic Church transmits to her institutions, the Catholic schools will continue to offer their pupils the best preparation for their career.

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<sup>146</sup> Dewey, John, *Democracy and Education*. New York, 1916, p. 368.

## CHAPTER III

### WAYS AND MEANS OF IMPROVEMENT IN THE DEVELOPMENT AND GUIDANCE OF VOCATION IN CATHOLIC SCHOOLS

Current educational literature concerns itself with promoting the physical welfare of the pupil and recommends all possible means that might aid in the development of the individual and increase the economic efficiency of society. We look in vain for a higher motive than that supplied by this materialistic ideal which during the last century has completely replaced the Christian ideal.<sup>147</sup> Men have been led so far from the true philosophy of education that they do not understand, much less heed, the principles that underlie Catholic education, expressed by Doctor Shields in these words: "Christian education must never forget that its chief business is to transform a child of the flesh into a child of God."<sup>148</sup> Even as the pagan world opposed the doctrine of the Great Teacher, so the world of today follows the standards and maxims based, not on the principles of Christianity, but on pure materialism. The "survival of the fittest" has come to be the rule in the higher realms of man's endeavor, as it always has been in the plant and animal kingdom. Outside the pale of the Catholic Church other than pecuniary motives are seldom advocated and still more rarely applied. "Blessed are the poor in spirit" is as little understood by the majority of mankind today as it was by the Jews when the lips of the Master uttered the words for the first time. Some opponents of the Catholic school system have even gone so far as to use the practice of voluntary poverty as an argument against the efficiency of religious teachers. The same could be said of each beatitude; meekness is deemed weakness; charity and willingness to pardon are called cowardice, and he who would return good for evil rather than revenge a wrong or an insult is styled a fool.

Occasionally a voice raised in protest, warns against the

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<sup>147</sup> Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

<sup>148</sup> Shields, T. E., "Education as Adjustment," *Catholic Educational Review*, February, 1916, p. 107.

neglect to curb the selfish traits of the individual, and insists on the necessity to inculcate the opposite virtue. So it has been remarked that the poster which appeals to our young men to enlist in the navy for "an opportunity to see the world" free of charge, does scant justice to the nation. But on the whole very little attention is given to any other than pecuniary motives, either from the standpoint of the individual or, less frequently, from that of the nation.

Our children and youth are continually exposed to the dangers which the spirit of the age has created. They come in daily contact with the exponents of this utilitarian philosophy which is taught by various means and in many different forms. The necessary condition of civil freedom is intellectual enlightenment, "and our great system of public schools owes its existence in large measure to that conviction. But, blinded by our marvelous national development and goaded on by an insatiable desire for material advancement, we have come to lay more and more stress on that utilitarian view of education which makes the school a work-shop for the molding of the various parts of our great social machine. Enlightenment, in the sense of intellectual development, is being lost sight of and moral training has long since been stricken from the curriculum."<sup>149</sup>

The Catholic schools aim to counteract the pernicious effect of the prevailing trend of thought which permeates the surroundings of our children like the very atmosphere in which they live. The only course that the Catholic educator considers worthy of his attention is to follow the Divine Master in His methods and His doctrines as closely as human frailty permits. Our Lord's life is the best exposition of the truest philosophy of education and His doctrine is the embodiment of the most sublime truths. According to His teaching, self-denial and the eradication of selfish traits are requisite for true progress. It were superfluous to indicate the numerous occasions on which He taught this principle, both by word and example, for every page of the Gospel illustrates the fact. How different is the attitude of the modern theorist, who con-

<sup>149</sup> Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

siders the business of education to be primarily "to equip the individual for a successful struggle with his physical and social environments."<sup>150</sup>

Catholic education does not seek to suppress the progress of the individual, nor to hinder the development of his powers and of the resources of the nation. On the contrary, it has always aimed and still aims, to encourage and foster all that tends to the progress and development of man, both as an individual and as a nation. The abolition of slavery and the recognition of the equality of men, or in other words, the underlying principles of democracy, were due to the influence of the doctrine of Christ. And though it took many centuries of heroic struggle and fearful hardships on the part of His disciples, the victory was won in the course of time. Even a brief history of the Church and her educational institutions demonstrates that she always "nourished into vigor all the capacities and faculties of man."<sup>151</sup> But in so doing she was ever vigilant lest the welfare of her children be imperiled by the selfish designs of those who wielded power over their fellowmen. The people were taught to respect the spiritual authority, regardless of the fact that the person in whom it was vested was not of the nobility, but frequently the son of a poor laborer, a precept that must have been both novel and disagreeable to a people who regarded the members of the working class so far inferior. On the other hand, those who held the scepter were urged to practice the Christian virtues, especially justice and mercy. A study of conditions after several centuries of Christian teaching and example reveals the benefit extended to all people, as long as her aims are not thwarted by the perversity of men and governments.<sup>152</sup>

The Church always exhorted her children to the practice of self-denial, for this is the foundation upon which the welfare of society is built. Obedience to law and authority are not possible where self-will is uncurbed; yet obedience is one of the fundamental requisites for the preservation of the individual, of society, and of the race. Our system of Catholic schools in the

<sup>150</sup> Shields, T. E., *Philosophy of Education*, Washington, 1917, p. 359.

<sup>151</sup> *Ibid.*, p. 372.

<sup>152</sup> Eckenstein, L., *Women Under Monasticism*, p. 223. Also Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 241.

United States is possible only as a result of disinterested support and the self-sacrifice of the laity and teaching communities. They were called into being because under existing conditions the state schools could provide only the intellectual training of the child, completely ignoring religious and moral education. The school that neglects to develop these important faculties of the child's mind does not prepare him adequately for his life work. "If education is to prepare youth for contact with this (constantly changing) environment, it must build up a character, a power of will and action, strong enough to resist the onset of evil, steady enough to pursue the right amid all temptation."<sup>153</sup>

As means to this end the Catholic schools employ the inculcation of virtue, especially love for fellow-men and obedience to law and authority. These are possible only when the individual has learned to deny his self-interests and curb his selfish tendencies. Therefore the first step in the development of vocation consists in firmly implanting unselfishness in the heart of the child. Where this virtue has taken root and has produced the kindred virtue of charity, obedience and piety, there is no room for passions whose influence would prevent the Divine Call from being heard and heeded. The Catholic schools exist to aid the development of the child's physical, intellectual, and moral powers, that he may accomplish his life work and attain to external happiness. The methods employed to achieve this result vary with different ages, nationalities, temperaments, and customs of peoples; but the underlying principle remains the same, for the uniform aim of all Catholic schools is to inculcate virtue and to eradicate vice. In this they follow the example of Christ, for as He adapted His teaching in method and practice to the needs and capacities of those whom He taught, exhorted men to a virtuous life, and condemned vice and evil, so do also the educational institutions of the Catholic Church.<sup>154</sup> This, precisely, is the fundamental requisite for the development of vocation.

Though the principles of Catholic education, being those of the Divine Master, cannot be surpassed by any others, the

<sup>153</sup> Shields, T. E., "The Teaching of Pedagogy in the Seminary, *C. E. A. Proc.*, 1905, p. 234.

<sup>154</sup> Pace, E. A., "Education," *Catholic Encyclopedia*, Vol. 5, p. 300.



ceaseless change of social conditions may often necessitate a change in the method of their application, so as to yield the most efficient result in a given case. Our children must be prepared to meet and conquer the difficulties that threaten to thwart their happiness, or lessen their efficiency. There is no reason why our pupils should not be better prepared than those of any other school; on the contrary there is every reason why they should be more capable than any others because, by their training in obedience and self-conquest, pupils of the Catholic schools develop strength of will to aid them in overcoming the obstacles in their way. The opportunity for the eradication of evil tendencies, the inculcation of virtue by precept and example, are advantages that the pupil of the Catholic school enjoys from the time he enters the primary room until he graduates from the College or University. And these are so important for the future citizen that they outweigh any other advantage that can be offered by any other school. However, if in the state schools the children derive some temporal benefit which our system lacks, the Catholic educator is willing and eager to profit by what is really good as readily as he learns by that which is erroneous and pernicious.

When writing of the school for truants E. J. Lickley made the statement that "Not only is an elaborate equipment not necessary in a special school, but it is practically useless during this period of growth of the troublesome boy. Not an elaborate plant, not an elaborate equipment, but an elaborate teacher is essential to the boy who is out of step."<sup>155</sup> But the elaborate teacher is equally essential to the boy "who is in step" so that he may not be in danger of directing his steps in the wrong way. Here again the advantage is all on the side of the child who attends the Catholic school, for he is under the care and guidance of a teacher who is in the schoolroom because prompted by the highest motives; namely, obedience to superiors who are God's representatives; and Christian charity which stimulates the desire to serve each child as a representative of Him Who lived among mankind as a Child. Among the teachers of the state schools there are many noble, unselfish

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<sup>155</sup> Lickley, E. J., "Successful Schools for Truants," *The Psychological Clinic*, Vol. VII, No. 3, May, 1913, p. 86.

characters, who have entered the educational field and continue to labor there for altruistic motives. However, this cannot be affirmed of the entire class, nor even of the majority.<sup>156</sup> But in the religious teacher the child daily and hourly sees the living example of self-denial, the continuous illustration of Christ's admonition to His loved ones, "If any man will follow me, let him deny himself."<sup>157</sup> Moreover, with his God-given intuitive powers the child recognizes that the highest form of happiness is not only compatible with, but is directly consequent to, disinterested labor.

It has been previously indicated how potent is the formation of lofty motives, high ideals of manhood and womanhood, of citizenship, and Christian duties toward men and toward God. Every Catholic school aims to do this and tends toward improvement in the methods employed to carry out this noble purpose. The first and most important step in this direction is to establish unity in the system of Catholic schools, for "Unity is strength; it is the mark of the Catholic Church; unity is the characteristic of everything carried on successfully in American spheres, and unity should be the mark and strength and soul-inspiring principle of Catholic education in America."<sup>158</sup> As has been indicated above, attempts to bring about this unity have been made even before the Civil War; these efforts were then frustrated; but they have been again undertaken, and the success achieved during the last decade is very encouraging.

Union among Catholic institutions should be readily accomplished since our religion provides a unifying principle, and because we are united under the authority of the Catholic hierarchy. The movement toward unification is progressing steadily in proportion to the appreciation of its importance. The Catholic Educational Association is bending its efforts to that end, and among other successes in this direction the affiliation of Catholic High Schools, Academies, and Colleges, with the Catholic University of America is significant. At the

<sup>156</sup> Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 224.

<sup>157</sup> Mark, IX, 34.

<sup>158</sup> Right Reverend Monsignor O'Connell, Address to Delegates, *C. E. A. Proc.*, 1905, p. 30.

present time there are one hundred thirty-six of these institutions on the affiliated list and the number is continually growing. Very much remains to be done before the work of unification is completed but even in its early stages it can be made a powerful factor for promoting the welfare of Catholic students, for "No teacher, no body of teachers, religious or lay, has a monopoly of the best educational thought."<sup>109</sup> Closer union cannot fail to make known more generally the good accomplished by our teachers and to inspire pupils and teachers with a wholesome pride in regard to what has been done and with greater zeal to equal and to surpass those whose example is worthy of imitation. The closer the union of our educational forces will become, the stronger will be their influence, and our ideals of true and noble manhood, of patriotism, and above all, of a worthy child of Holy Mother Church, will command the respect of all men, will stimulate to heroic effort our youths and maidens who are soon to take their places in the industrial and social world.

The effect of this unity on the development of vocation is indirect, as is also that of the teacher's example and the early training in Christian virtue. But because indirect it is none the less potent. When we reflect on the importance of the lofty motives that influenced the workmen in the early Middle Ages we realize the value of cultivating the highest ideals in our schools. Our schools must supply proper motivation for the choice of a life-work, the method for preparation, and for all the acts of the pupils; proper motivation is the right kind of stimulus for the pupil to continue in school until he has obtained the desired end, or at least as long as circumstances will permit. While there are no available statistics as to the number of our children leaving Catholic schools at an early age, without having completed even the elementary course, we may assume that our boys and girls have tendencies very similar to those attending the state schools. In this instance we can utilize the experience gained by the officials of these schools and learn to what dangers their children are exposed, and what measures should be taken in order to counteract, or if

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<sup>109</sup> Gibbons, E. F., "School Supervision—Its Necessity, Aims and Methods," *C. E. A. Proc.*, 1905, p. 166.

possible, prevent the evil that ensues. One of the means universally and most urgently recommended by the authorities in the state schools is to keep the child in school if at all possible. The desirability of extending the time of compulsory school attendance until the pupil is at least 16 years old has led to provide for it by legislation in a few states. The arguments in favor of this regulation are that children below this age are not able to enter the field of industrial labor without endangering their physical and moral welfare; that the employer finds such children undesirable; that the influence of the school in aiding the proper development of the child's character is more necessary at this impressionable age than at any other period of his life. Therefore the vocational guidance movement is concerned chiefly with encouraging children to continue their studies, or to resume school-work if it has been interrupted. This, however, is only one-half of the problem solved; if the child is constrained to spend his time in school against his inclination it is doubtful whether he is benefited by the opportunity this further training offers. He must be interested in his school work, either because it is attractive, or because he sees its utility and necessity.

It is about the age of twelve that school and its duties become irksome to the child, and this is the time to place before him for serious consideration the need of preparing for a definite future career. This does not mean that the pupil should make a definite, and as it were, irrevocable choice. It matters less whether at this age he decides to become a carpenter or a doctor, an engineer or a priest. But it matters a great deal to convert his objective interest into subjective interest, and to convince him that for success in his future work he needs just exactly what the school gives him now. There is nothing lost if the child later changes his plan and decides to enter another occupation. Indeed it is quite natural that he should change his opinion many times within the next six or eight years. The object sought is that he direct his school work toward a definite aim, for with an end in view he does his work more conscientiously, more thoroughly, and more willingly than he would otherwise. Work so performed reacts upon him and aids in the formation of character.

If our work in developing vocations and assisting our children to prepare for their life-work is to be successful, we must use direct as well as indirect means. The first part of the problem is to be solved by the teachers in the elementary grades. If the child has been taught a proper appreciation of his duties, and the germ of vocation has received the nourishment necessary for its development, the preliminary work has been done. In this work the teachers receive valuable aid from the use of suitable text-books, such as the Catholic Education Series. These have as a conscious aim the preparation of the child for the present and the future, by stimulating into action those faculties of the child that tend to elevate him to the highest citizenship and lead him to his true destiny, making his whole life a blessing to his fellow-man. With these or similarly constructed books, the teacher's task of laying the foundation for future vocational guidance is not difficult. The authors of these books aim to secure the complete development of all the faculties of the child, and for that reason every lesson has been selected with the utmost care so that in it are enfolded in germinal form the great truths that future years are to unfold. To prepare the child for citizenship in the Kingdom of Heaven is the ultimate end and therefore each lesson directs the child toward that goal and leads him toward the attainment of such ideal citizenship. To do this it is necessary to prepare the child for ideal citizenship in the state.

There is in these books a parallel to the work done in the monasteries; the monastic institutions, while aiming at the sanctification of their members, succeeded in the transformation of a barbarous people into a veritable beehive of industry and order, producing artisans and artists in large numbers, and securing intense love of home and country; so likewise the aim in this series is to keep in view the eternal destiny of the child, preparing him for it most efficiently by teaching him to do well his present work. The child is led to see that conformity to the will of God leads to the realization of temporal and eternal happiness; on the other hand, adherence to self-will, in opposition to God's will, leads to grief and destruction. Thus is created the proper attitude toward choosing a vocation, long before the actual choice must be made. Later the value of

suffering and the need of courage to meet difficulties are emphasized, the foundation for good citizenship and patriotism is securely laid, and finally the child is prepared for the study of history and literature.

By this time the child is ready for, and in need of, explicit direction in regard to his future work. The Gospel narrative of the Child Jesus in the Temple teaches us as no other authority can, the importance of this act in the child's life. Christ's mission, or vocation, is decided from all eternity, but since He taught by example even more than by precept, He saw fit to proceed in such wise that we may learn how He would have us choose our life work. He makes His choice at the age of twelve in the Temple, the great school not alone of the Jews, but of all nations; in the presence of the Doctors, the teachers of divine and human law; and in answer to the inquiry of His parents, the ideal representatives of all parents to whom God vouchsafes the happy privilege of entrusting to them His beloved little ones. Moreover, after publicly announcing His future work by the words "did you not know, that I must be about my father's business?", He returned to Nazareth "and was subject to them," and He "advanced in wisdom, and age, and grace with God and men."<sup>100</sup> The lesson is complete; it indicates the time, or age, at which the child should begin to contemplate seriously the necessity of choosing a vocation; the motive that should govern the choice, namely the will of His heavenly Father; the institutions, Church, school and home, that should influence so important a decision; and finally the need of long and careful preparation that is necessary for the successful pursuit of any calling. The Catholic teacher may use other motives to supplement, but never to supplant, this highest motive. The ability to acquire wealth, to occupy an honored position in society, to secure domestic happiness, to be able to help and comfort others, are valuable as aids and productive of much good if rightly used. But the teachers need to guard their pupils against the prevalent tendency of our times, and beware lest the spirit of commercialism intrude itself and replace the high ideal of Catholic manhood and womanhood.

<sup>100</sup> Luke, II, 52.

When the child by previous training is disposed to accept as his model for imitation the Child Jesus in the Temple it will not be difficult for the teacher to indicate by what means the child should learn what kind of work God had destined him to perform. Children should be taught that natural preferences and the capacity for special work are not merely accidental, but are gifts from their heavenly Father to Whom they are responsible for the right use of all gifts, namely for His glory and their own salvation; that they can accomplish this only by employing their faculties for the welfare of their fellow-men. Children will readily understand that the will of their parents is frequently the safest guide for them to do the will of God, and therefore they are inclined to imitate the obedient Youth Jesus, their model.

The most difficult part of the lesson is to teach the child to realize the necessity of patient and painstaking preparation. Impatient of anything that appears as useless delay and waste of time, the youth would rather make haste and finish his school work in the shortest possible time. Catholic and non-Catholic educators attempt to lengthen the child's school life by establishing high schools and encouraging attendance at these. Only a small per cent of the pupils who have finished the grades avail themselves of the opportunity thus afforded, though these schools are maintained at the cost of considerable sacrifice on the part of Catholics, for their equipment incurs greater expense than that of the grade school. The growth in the number of Catholic high schools during the last decade proves the imperative need of establishing means for a lengthened school term for our boys and girls. Every teacher should aim to increase the number of pupils in these schools for thereby he assists in the work of preparing children for their life-work.

The comparatively small high school attendance at the present time may be due to various causes; the usual reason is that the pupil does not see the relation of his work at school to that which he intends to take up later, and is inclined to regard the time spent in the high school as just so much time lost. The state high schools, in order to attract and retain their pupils, have altered their curriculum so as to adapt the course to local conditions; the usual aim now is to fit the

pupil for a career, rather than prepare him for college, since those who have the opportunity or inclination for further study are very few in comparison to the number whose school days are over on their graduation from high school. Here again we can learn from the state schools; both from their success and their failure. The too great eagerness with which some of them tried to meet the desires and needs of the different classes of pupils led to the introduction of a multiplicity of subjects and electives, even in the first years of the high school course. Where no provision was made for proper guidance, the pupil being left to choose whatever courses appealed to him, it was inevitable that he should choose impractical combinations. These pupils, on entering their field of labor, found that they had obtained little or no profit from their high school course; their experience made known to others persuaded many children not to invest their time in secondary education.

On the other hand, too great rigidity in adhering to a traditional course, without any regard for the practical needs of the pupil, likewise serves to lessen the attendance at some schools. Unless the child while still in the grades has been directed to see the necessity of more than immediate preparation for a career, the few years spent in the high school seem too long and so unrelated to his future work that he is unwilling to undertake it. The teacher must convince the pupils and their parents by concrete examples that a well organized high school course is more beneficial than one that offers many attractions, but cannot claim results like those obtained in some of our schools. Reverend M. J. Dorney, discussing the paper "Catholic Education Above Grammar Grades," indicated the various occupations followed by the former pupils of his high school and then adds: "If there is one thing that makes me proud of our high school it is this, that every single boy that has graduated from my school occupies a position so far superior to that his father held that there is no comparison; and that, to me, is the justification of that education, developing them, making them better socially. Every single boy that has graduated from my high school in sixteen years has achieved success in the vocation in life to which he was attracted."<sup>11</sup>

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<sup>11</sup> Dorney, M. J. [Discussions], "Catholic Education Above Grammar Grades," *C. E. A. Proc.*, 1911, p. 181.



The state schools, acting on the principle that the high schools are to prepare pupils for work rather than to be the feeders of colleges and universities, provide for instruction in vocational branches. The methods employed and the extent in which this is done, vary greatly in different sections, but the effect on our system is decided and inevitable. The subjects offered attract the child by their very novelty, and where immediate application demonstrates their utility, encouragement to attend these classes is unnecessary. The Catholic schools, limited in regard to financial resources, cannot provide similar courses, at least not on the same scale; but provision must be made for our pupils so that they may not suffer any disadvantage while they enjoy the benefits of a Catholic education.

The overemphasis of utilitarian aims is by no means praiseworthy and is rather likely to defeat its own end in the course of a few decades, besides lowering the standard of the school and hindering complete development of the pupil. However, we may not ignore the causes and effects of this widespread movement and while counteracting its evil influence, we may use it as a source of information to the benefit of our own schools. "Patient, cheerful, methodic work through worthy motives—if the child have these qualifications, we will have done well by him and may rest easy as to his fitness for his life-work."<sup>162</sup> Since the early dawn of Christianity this has been the aim of Catholic education; still we must use direct, or particular means, in order to avoid vocational failures whenever possible; the number of misfits in life may be at least considerably reduced by systematic and united efforts, though no system, however much improved and perfected it may be, is able to prevent all failures.

The direct preparation for the child's vocation begins in calling his attention to the need of making a choice and directing his efforts toward adequate preparation for his career. The value of cultivating habits of "patient, cheerful, methodic work" should be pointed out by the teacher. The child should learn what relation exists between work done at school and in later life. There is a vocational, as well as a moral and his-

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<sup>162</sup> Brother Luke Joseph, F.S.C., "Our Children and Their Life Work," *C. E. A. Proc.*, 1911, p. 301.

torical, value in the biographies of men and women who have conquered the obstacles in their way to success. The worthy motives that actuated these heroic souls and won for them the esteem and gratitude of their fellowmen will prove powerful incentives for imitation. The teacher can form the basis for further preparation by means of biographical sketches and familiar incidents. Before leaving the elementary school the child should be convinced that careful preparation is necessary for any but the lowest forms of unskilled labor and that he will receive valuable aid for his future work by the course offered in the secondary schools.

With comparatively few exceptions our pupils take their respective places in the field of labor after they have finished their high school course, and more frequently before they have completed it. Our first efforts, therefore, must be to increase the number of graduates and to give them the best preparation for their career. The pupils should be encouraged to keep in view a definite purpose during the years spent in the high school, and to make their studies a means to that end. The teacher, being in daily and intimate contact with the pupil, has the earliest opportunity to learn his aptitudes and preferences in regard to work. In some instances our Catholic children have the benefit of a home in which they can exercise their ingenuity at various kinds of manual work, and here both parent and child are quick to detect any marked ability for a certain line of work. The encouragement that comes from this knowledge is sufficient incentive to direct the child's interest toward this work and prompts him to select it as his pursuit, for he realizes that his aptitude will help him to succeed, and success brings with it contentment and pleasure. But even here guidance and advice from experienced persons are necessary for the child during his course of preparation; no child can be expected to be able by a process of reasoning to conclude that the cultivation of a special aptitude must have as a foundation a thorough knowledge of general studies. The teacher, whose study and experience enable him to prove that this is not merely a theory but a demand in the industrial and professional world, must supply for the want of foresight and reasoning in the child, and sometimes in his

parents. The teacher can, with some preparation, also be the safest guide to direct the course which the child should pursue in order to obtain the desired training for his life-work.

The great majority of our children at the present time are not in home surroundings that would aid them in discovering their ability or in fitting them for a career by any kind of apprenticeship. Therefore this work rests upon the school, and the teacher must do what lies in his power to direct the pupils. Since the various branches in high school are taught by different teachers, it is possible that no one may consider the vocational guidance of the pupils as his work or duty, and therefore it is of great importance to provide for it systematically and to continue this work which has been begun in the grades. A knowledge of child-psychology and child-character is essential on the part of every teacher, and this knowledge should be used to promote the child's welfare, not only while he is under the teacher's immediate direction, but also to influence his career for the future. Every lesson taught should deepen the child's conviction that what a man accomplishes in the course of his life depends more upon what he is than upon what he does. The manner in which a man performs his work, not the occupation in itself, is of greatest importance.<sup>168</sup> The artisan of the Middle Ages who fashioned the most inconspicuous detail of some great cathedral knew well that no human eye would behold his work after it had been located in its destined place. Still he worked skillfully and patiently, rejoicing in the reward offered by the consciousness of labor well performed. Every teacher has countless opportunities to show his pupils that inconsistency is most often the cause of failure, while consistency and perseverance lead to success.

Frequent talks on the value of the respective subjects, their relation to other subjects, and their bearing on the various pursuits, should be given by teachers and occasionally by some prominent professional or business man to pupils and their parents. When parents are convinced of the advantages that result from a prolonged term of study, they wield a powerful influence, both directly by their admonition, and indirectly by

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<sup>168</sup> Chrysostom, Brother, *The Pedagogical Value of Faith*, etc., Philadelphia, 1915, p. 79.

their sympathetic attitude toward school and teachers. The need of giving this information to parents and pupils is greater now than it ever has been. The educated man can readily discern the weak points of a system that aims to obtain only remunerative results in the commercial world. Not so the average laboring man, and still less his son, whose natural impatience to escape the discipline of the school, makes him more eager to imitate those who devote the shortest possible time to preparation for their work. Then too, the current literature and the attitude of many educational leaders have been instrumental in creating a tendency to undervalue the need of careful and prolonged training based on broad general culture. To correct the erroneous views which keep many from preparing themselves thoroughly for their calling and so to diminish their future usefulness and happiness, it is necessary to instruct our youth and demonstrate the utility of the courses that are offered. The paper entitled "The Classics—A Preparation for a Professional and Business Career"<sup>164</sup> contains the kind of information that should be made available for all the pupils of Catholic schools and also for their parents. Too often the pupil's impatient question "Of what use is this to me?" is left unanswered, or is answered curtly without convincing him; as a result he frames his own answer, dictated by his likes and dislikes, and he is not inclined to lengthen his course of study. Very few boys realize how much is to be gained by attendance at school until experience has taught them the value of such training, but this experience is a very wasteful teacher and is apt to bring home the lesson after it is too late to repair the loss.

The defects in the present state school system are not sufficiently evident to be noticed by the pupil and the average parent, who are satisfied with the immediate result; it may take a decade or two before they learn by observation and experience what the educated and thinking men foresaw would follow as the logical consequence. The note of warning uttered by these should be transmitted to the children who are looking forward to the time when they shall be ready to enter upon

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<sup>164</sup> Burrows, A. J., "The Classics—A Preparation for a Career," *C. E. A. Proc.*, 1909, p. 208.

their respective occupations. Under present conditions the sound philosophy of our leading Catholic educators is rarely made known to the pupils or their parents to whom the apparent advantages of a short period of preparation seem most desirable. For various reasons many of our children have been deprived of the benefit that secondary education in our schools would have procured for them; the present tendency to avail themselves of the opportunities afforded by an industrial or technical training will prove an additional cause to patronize the elaborately-equipped state schools rather than the Catholic schools. Until adequate provision has been made in our system for vocational training each teacher must exert his influence to induce our children to continue their educational work. He must try to make our schools so attractive and efficient that there will be no desire on the part of the pupils to attend any other school. It is often possible to arrange the course in a secondary school so as to offer some electives with a view to the best interests of the children. This plan is more easily carried out where, on account of local conditions, most of the students in attendance intend to follow the same career.

What the Vocational Guidance Bureau attempts to do for the state schools can be accomplished more efficiently in our educational system if the clergy and the teachers recognize the utility of such a movement and lend their united efforts to support it. Mutual cooperation between school and home, and an organized system are necessary to make the guidance of pupils a success. While every teacher may, and should, aid in preparing pupils for their life-work, there should be in every secondary school some one who more particularly devotes his time and energy to the vocational guidance of the pupils. This is necessary to avoid, on the one hand, duplication of effort, and on the other, partial or complete neglect.

Among the efficient and accessible means at the disposal of one who is to guide the young, may be mentioned suitable literature. There is a wealth of material in biographies that could well be used in connection with vocational guidance. Children take delight in reading books whose form and content are adapted to the age and temperament of the reader. The

lives of heroes and saints might well form the basis of a course that gradually leads to more specific instruction on vocational subjects. Literature that gives information on the various occupations, the requirements, the advantages it offers, and the disagreeable features or harmful effects it may have, is easily obtained for any school without great expense, and should be productive of much good. The greatest benefit derived from it is not the practical knowledge that it may give, nor even the help it may offer to the child in choosing a desirable, and avoiding an undesirable occupation. Important as this may be, the information gained in regard to the value of thorough preparation and the need of a broad general knowledge of subjects, which to the child seemed unrelated to the work, is of greater importance at his age.

In connection with collateral reading the teacher may learn the child's aptitude, his desires and hopes for the future, from his work in composition; and he may use this knowledge to direct the pupil's efforts in regard to the method by which he determines to reach the coveted end. After learning what are the inclinations of the pupils the advisor should tactfully use this information for the purpose of instructing them on the relative value of occupations. He must raise to a higher level the standard of those whose attention is fixed upon an occupation that has no enduring interest and is of no genuine importance. He must aim to substitute a higher ideal and to convince the children that among the numerous occupations open to them, only those that are marked by essential importance and that contribute to the welfare of their fellow-men will be found to be satisfactory and to lead to true happiness.<sup>165</sup>

Sometimes a child may resolve to enter a career for which he is ill fitted by natural endowments. Here again the vocation counsellor can judge with relative certainty as to the absence of requisite qualities, and with comparative safety direct the hopes and ambitions of such pupils toward occupations better suited to their capabilities. This must needs be done with great care and tact so as not to discourage the child. Much of the misery that exists at the present time is due to industrial "misfits," which could have been avoided by the advice of

<sup>165</sup> Henderson, C. H., *"What Is It to Be Educated?"* Boston, 1914, p. 383.

teachers and parents. On the other hand we must remember that no one can safely choose an occupation for the child, and that lack of ability is often more than compensated for by strong determination and great love for an occupation. Experience abundantly shows that where teachers and parents have at times disapproved of a career because of the apparently unsurmountable difficulties, the child, in fact, succeeded even better than his more talented rival, his lack of capability being more than counterbalanced by determined perseverance. This should be a warning to us not to insist on persuading from their course such children as show unwavering determination to follow a certain vocation. The best service we can render such children is to cultivate their taste, raise their standard to a higher level and infuse lofty motives for choosing a vocation.

The relative value of occupations might well be made the subject of a formal debate by the class. This would impress the advantages and disadvantages more deeply than merely reading about them, for the interest that a debate arouses among the students does not usually subside very quickly and may be utilized by the counsellor toward further efforts. An occasional lecture by the pastor or a citizen on vocation in general, or on a specific calling, would prove valuable. General vocational intelligence is also gained by means of excursions to industrial plants, to manual training and vocational schools. Since all but the lowest forms of unskilled labor presuppose the completion of at least a high school course or its equivalent, it can not be too strongly emphasized that all pupils be encouraged to avail themselves of this opportunity. It may be desirable that every child finish the college course before he enters upon his life-work, but this is impossible at present; and unless the courses in our school system be considerably altered, it is highly improbable for the time to come. The fuller years and broader experience would insure the choice of a permanent vocation, for "the discovery of capacity and aptitude will be a constant process as long as growth continues."<sup>166</sup>

The state schools in their eagerness to attract the pupils and

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<sup>166</sup> Dewey, John, *Democracy and Education*, p. 363.

to provide the industrial training that appeals to the child, completely ignore the danger lurking in early specialization. John Dewey warns against the evil that must result from this condition and says: "If even adults have to be on the lookout to see that their calling does not shut down on them and fossilize them, educators must certainly be careful that the vocational preparation of youth is such as to engage them in a continuous reorganization of aims and methods."<sup>167</sup>

When the child has chosen a professional career, the direct preparation does not begin until he has received a general education which is sufficiently broad to serve as a safe foundation for the narrower specialized training. But only a small per cent of pupils choose professional callings, and the great majority must also be provided for by the schools. In the state schools this is being done by establishing various classes of schools which offer industrial training. Catholic educators are considering just what should and can be done in our schools in regard to vocational training. As a rule the splendid work done by our Catholic Colleges and Academies in vocational education is not appreciated as it deserves, perhaps because it is not called by any such high-sounding name. These schools have taught with a view to prepare teachers of music and art; they had commercial and normal departments; they trained the girl to be a successful home-maker, and both youth and maiden received the preparation necessary for the religious vocation. It is doubtful whether these schools were fully aware of the fact that they were doing for many decades, some for centuries, what the state now deems to be so necessary for the pupils. It is still more doubtful whether they realize further possibilities that lie within their power. So, for instance, many of these institutions do their own printing, but rarely make use of it as a means of teaching any but the members of the community the technicalities of the trade. Similarly other occupations, carpentry, plumbing, bookbinding, agriculture, horticulture, and a number of arts and trades, differing with the locality in which the school is situated, and the means at its disposal, might be utilized in vocational education.

Day schools are not generally thus equipped; still our

<sup>167</sup> Dewey, John, *Democracy and Education*, p. 363.



secondary schools might find little difficulty in making arrangements with local industrial establishments. These are interested in the problem, and some of the stronger among them have organized definite schools to instruct and train their own apprentices.<sup>168</sup> All employers are convinced of the need of better preparation for their future employees, but comparatively few can afford to give them this training under present conditions. If the pastors and superintendents of our Catholic schools would endeavor to obtain the cooperation of employers in each locality, their combined efforts would do much toward the satisfactory solution of the problem in that particular region. Incidentally it would help to restore a healthy condition between capital and labor which has been practically lost in modern times. In some localities part-time or continuation schools would be most acceptable to the employer, and most profitable to the children. Pupils could see more clearly the need of mental power in connection with technical skill and therefore would be willing to apply themselves diligently to their tasks at school.

The work of teachers and superintendents would necessarily be increased by vocational guidance, and arrangements with employers, since the capacities and inclinations of the children must be continually guided and guarded so as to avoid what John Dewey calls "fossilizing."<sup>169</sup> But our Catholic teachers are willing to make sacrifices, and will gladly bear the added burdens if by doing so they can aid the children whom they consider their God-given charges. Besides, the marked effect produced on the impressionable character of children by the exercise of their faculties in useful work, and by the realization of responsibility, is in itself sufficient recompense to the teacher for additional labor.

To these, and similar means to obtain vocational training for our pupils, the objection is sometimes offered that the school work must necessarily be of inferior quality when the pupil's time is divided between study and actual work. Experience has shown that the contrary results obtain. Both in the history

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<sup>168</sup> Harvey, L. D. "The Need of Industrial Education in the Public School System," *N. E. A. Proc.*, 1909, p. 58.

<sup>169</sup> Dewey, John, *Democracy and Education*, p. 363.

of the past, and in the lives of our contemporaries we find ample evidence that "to get the poorest results possible in the three R's it is only necessary to limit the teaching to the three R's."<sup>170</sup> Pestalozzi says, "I am more than ever convinced that as soon as we have educational establishments combined with workshops, and conducted on a truly psychological basis, a generation will necessarily be formed which will show us by experience that our present studies do not require one tenth of the time or trouble that we now give to them."<sup>171</sup> Pestalozzi's theory is verified by the history of Monastic schools in which manual labor formed an important part of the course; and modern educational literature fairly teems with examples which prove that pupils who spend some time in the acquisition of manual skill, far from doing less or inferior work than their fellow-pupils not so engaged, are, as a rule, the most successful students. Since the revelation of the child's especial power can be made only by the operative processes it is of utmost importance to furnish an environment which will give him adequate opportunity to exercise his faculties.<sup>172</sup>

<sup>170</sup> Gregory, B. C., *Better Schools*, p. 129.

<sup>171</sup> Graves, Frank P., *Great Educators of Three Centuries*, New York, 1912, p. 130.

<sup>172</sup> Gregory, B. C., *Better Schools*, p. 258. Also, Henderson, C. H., *What Is It to Be Educated?* p. 181.

## CONCLUSION

If home, school, and Church unite their efforts, and present to the child the highest ideal as the motive for his life-work; and by systematic training of hand, head, and heart, help him to realize this ideal, the work of development and guidance of vocation shall have been achieved. The consequent effect will be far beyond what at the present time is apparent. The concluding words in "The People's School" appear to be a fitting close to this chapter. "The problem of vocational training is also more profound than preparing men and women to work. It is to educate the public mind, to employ a working ideal that will gradually transform industrial practice, until labor, no longer cramping and brutalizing, is a beautiful realization of the noblest human possibilities; until the old words of the Benedictine Rule take on their fullest meaning, and to work is verily to pray."<sup>178</sup>

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<sup>178</sup> Weeks, Ruth M., *The People's School*, p. 193.

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